

REVEREND ISAAC MCCOY  
FIRST CLERGYMAN AT FORT LEAVENWORTH  
FROM AN OIL PAINTING MADE IN 1831 AT THE AGE OF 47 YEARS

# Fort Leavenworth Its Churches and Schools



By  
Henry Shindler



The Army Service Schools Press

1912

Report Documentation Page			Form Approved OMB No. 0704-0188		
Public reporting burden for the collection of information is estimated to average 1 hour per response, including the time for reviewing instructions, searching existing data sources, gathering and maintaining the data needed, and completing and reviewing the collection of information. Send comments regarding this burden estimate or any other aspect of this collection of information, including suggestions for reducing this burden, to Washington Headquarters Services, Directorate for Information Operations and Reports, 1215 Jefferson Davis Highway, Suite 1204, Arlington VA 22202-4302. Respondents should be aware that notwithstanding any other provision of law, no person shall be subject to a penalty for failing to comply with a collection of information if it does not display a currently valid OMB control number.					
1. REPORT DATE <b>1912</b>	2. REPORT TYPE		3. DATES COVERED -		
4. TITLE AND SUBTITLE <b>Fort Leavenworth: its churches and schools</b>			5a. CONTRACT NUMBER		
			5b. GRANT NUMBER		
			5c. PROGRAM ELEMENT NUMBER		
6. AUTHOR(S)			5d. PROJECT NUMBER		
			5e. TASK NUMBER		
			5f. WORK UNIT NUMBER		
7. PERFORMING ORGANIZATION NAME(S) AND ADDRESS(ES) <b>Army Command &amp; General Staff College, Combined Arms Research Library, 250 Gibbon Avenue, Fort Leavenworth, KS, 66027-2314</b>			8. PERFORMING ORGANIZATION REPORT NUMBER		
9. SPONSORING/MONITORING AGENCY NAME(S) AND ADDRESS(ES)			10. SPONSOR/MONITOR'S ACRONYM(S)		
			11. SPONSOR/MONITOR'S REPORT NUMBER(S)		
12. DISTRIBUTION/AVAILABILITY STATEMENT <b>Approved for public release; distribution unlimited</b>					
13. SUPPLEMENTARY NOTES					
14. ABSTRACT <b>A history of Fort Leavenworth Kansas and the churches and schools on this U.S. Army reservation. The history encompasses Christian churches on the Army reservation in the late 19th and early 20th centuries.</b>					
15. SUBJECT TERMS					
16. SECURITY CLASSIFICATION OF:			17. LIMITATION OF ABSTRACT	18. NUMBER OF PAGES <b>212</b>	19a. NAME OF RESPONSIBLE PERSON
a. REPORT <b>unclassified</b>	b. ABSTRACT <b>unclassified</b>	c. THIS PAGE <b>unclassified</b>			





To The  
Army of Christian Women  
Who Have Lived at Fort Leavenworth  
Whose Devotion to the Church  
Inspired the Work of Its Ministers  
This History is Most Respectfully  
Dedicated



## Preface

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**D**URING his tour of duty at Fort Leavenworth, between 1905 and 1908, Chaplain John T. Axton, 18th Infantry, requested the undersigned to furnish him some data concerning the post chapel's history.

The result of an examination of the post records, together with personal recollections covering a period of thirty-five years, produced a more bountiful harvest than anticipated. This was presented in a hurriedly compiled pamphlet under the title of "Public Worship at Fort Leavenworth". While it met with a most kindly reception, it proved so unsatisfactory to the undersigned, that he determined upon this revision. Data, not heretofore available, has been used for this revision.

It also includes a history of kindred church organizations of the post, of the past and present school system, and of its cemeteries.

If this compilation meets with the reception accorded other publications relating to Fort Leavenworth, by the undersigned, he will feel amply rewarded for the time and labor expended.

HENRY SHINDLER

FORT LEAVENWORTH, KANSAS,  
MAY 10, 1912



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## Introduction

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**I**N PRESENTING this little volume it is proper to state to those who may not be familiar with the history of the post that the current of events which have fashioned the United States into the shape in which it exists today have swept through the lands of the Fort Leavenworth Military Reservation for nearly a century of its life.

The post of Fort Leavenworth came into existence in 1827 as a result of efforts on the part of Missouri's foremost constructive statesman—United States Senator Thomas H. Benton. The people of Mexico had only a few years previously declared their independence of Spanish rule and decided upon an open door policy—the establishment of commerce between their country and the United States. Senator Benton early foresaw the possibilities of this commerce for the people living on the western border of his state and, in fact, for the entire Nation. Early in its existence hostile Indians threatened this trade, attacking caravans engaged in its carriage across the wide expanse of prairie. The Senator demanded protection for this trade, taking the position that the commerce of the prairie was entitled to protection equally to that of the seas for which navies were maintained. Congress gave its assent in appropriating funds for the survey of a trade route and military protection. It is this route which later became known as the Santa Fè trail. To meet the military requirements for its protection it was decided to establish a post at some point on the Mis-

souri river convenient to the initial point of the "trail". Colonel Henry Leavenworth, Third U. S. Infantry, stationed at Jefferson Barracks, Missouri, was assigned to the duty of selecting a suitable site. Under orders of March 7, 1827, he proceeded up the Missouri river and chose the spot now bearing his name.

The post's relation to this newly created commerce; to the political conditions following the organization of the Territory of Kansas; its selection as the capital of the new Territory and its position during the Civil War, as well as in the settlement of the vast empire over which military authority controlled, emanating from here, and now the seat of learning in the higher branches of the Art of War, has given it a commanding position as a military station second to none in the country.

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In 1829 the first military escort left Fort Leavenworth to accompany a caravan of traders from Independence, Missouri, to the Mexican frontier.

In 1835 the First Dragoons under Colonel Henry Dodge left Fort Leavenworth to explore the country between the Missouri river and the Rocky Mountains and to secure the friendship of the Pawnee Indians. The command marched northward to the mouth of the Platte river; thence westward to the base of the Rocky Mountains, and thence south to the Arkansas river, taking the Santa Fé trail homeward.

Close by the post ran the Oregon trail which, like its co-partner to the southwest, had an important effect on the development of the territory embraced between the Missouri river and Pacific coast. The trail had a direct and powerful influence in winning the Oregon country for the United States the settlement of which was reached with Great Britain in 1846.

It was here, in 1846, the "Army of the West" for operation against Mexico was organized under General S. W. Kearney and to which the now famous First Missouri Mounted Volunteers, commanded by Colonel Alexander W. Doniphan belonged. When the army reached Santa Fé General Kearny marched, to California, while the Missourians proceeded to the active theatre of war. For the United States it achieved victories not only of great importance upon the final results of the war but without a parallel in ancient or modern military history.

The exodus of Mormons to Utah in 1847, gave Fort Leavenworth a prominence and importance its founder, who was dead at this time, never imagined would come to it.

The gold excitement of 1849 in California carried thousands through its gates on their long and wearisome march. This was followed later by the throngs who moved on "Pike's Peak or Bust".

In 1851 General E. V. Sumner left this post at the head of an important expedition to punish the Cheyennes and other hostile tribes, which had been committing serious depredations.

In 1854 the Territory of Kansas was organized. Fort Leavenworth was made its temporary capital, and with it came the titanic struggle between the elements which stood for slave and that which stood for freedom.

In 1857 an expedition was organized for the purpose of proceeding to Utah to punish the Mormons who declined to obey the laws of the country. It was commanded by Colonel Albert Sidney Johnston.

In January, 1858, eight companies of the Sixth Infantry, were assembled here for its grand march to the Pacific coast. The regiment left in March and arrived on the shores of the Pacific, within

twenty miles of San Francisco, in November of the same year.

During the civil war the reservation was made the concentration point for numberless regiments of western volunteers who were here mustered-in and out of the service.

After the war it was made the headquarters of the country's largest geographical-military department embracing all the territory between the Missouri river and the Rio Grande. Authority over this territory was exercised by some of the Nation's most distinguished soldiers, products of the Civil War.

Following the Civil War it was the central supply depot for troops operating on the plains against hostile Indians.

In 1881 the Infantry and Cavalry School was established. What it has done and is still doing to further knowledge in the art of war is familiar to all and needs no recounting here.

Fort Leavenworth is the Army's Mecca. Many Army men and women claim it as their birth place and to these it is bound by ties time only can tear asunder. To many it has furnished a place of rest from which they cannot be disturbed until "first call" shall be sounded by one whose trumpet will be heard around the world.



I've wandered wide, and wandered far  
But never have I met,  
In all this lovely western land  
A spot more lovely yet.

—BRYANT

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## Division One

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### History of Divine Worship at Fort Leavenworth

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## CHAPTER I

### MISSIONARIES MAKE FORT LEAVENWORTH TEMPORARY HEADQUARTERS

**B**ETWEEN the period following the establishment of Fort Leavenworth (1827) and the year 1838, Congress failed to make provisions for the employment of chaplains in the army. Troops serving at frontier stations, many miles from civilization, were thus placed at a great disadvantage compared to their comrades in garrison within civilization. The burial service was often read by officers at the station, usually professors of religion, of which the army had many such then, just as it contains them today. This failure on the part of the Government to supply the spiritual wants of its officers and soldiers in the Army brought a protest not only from among the commissioned personnel of the service, but from the Christian people of the country, a demand which Congress, however, permitted to go unheeded for nearly seventeen years. The answer came in 1838, upon a reorganization of the army which included provisions for the employment of chaplains.

The question has often been asked as to the time when the troops forming the Fort Leavenworth garrison first had the opportunity to attend divine service, presided over by an ordained minister, within the period when chaplains for the army were not authorized.

The advanced position of Fort Leavenworth on the frontier made it at once a gathering place for missionaries. On their way to the Indian Missions, they halted here to make final preparations for their work among the Indian tribes, and to the post they

frequently returned to seek desirable relief and to mingle with their own race, whose hospitable doors were always open for their entertainment.

It is possible that American missionaries visited this section earlier than 1827, but this is not disclosed by any records the writer has had at his disposal, though there is ample evidence that French missionaries visited this section a century before the Louisiana territory became a part of the United States.

In 1828 Congress passed the act creating an Indian territory, out of which was carved, in 1854, the territories of Kansas and Nebraska.

In 1828 the Reverend Isaac McCoy,\* a distinguished clergyman of the Baptist church, and a well known Missionary among the Indians in his time, in eastern states, came west with representatives of various tribes to view the lands the government wished them to accept in exchange for their lands east of the Mississippi river.

As Fort Leavenworth was the only settlement west of the Missouri river, and located upon a part of the lands offered the Indians, the post undoubtedly acted as host during their stay in these parts, and it may be set down for a certainty that its inhabitants heard the Word preached by Mr. McCoy.

Mr. McCoy returned to Fort Leavenworth in September, 1830, where he met in council one hundred Pawnee Indians who had come in agreeably to a message sent them a few weeks previous.

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\*Reverend Isaac McCoy made the first survey of the Fort Leavenworth reservation. It was done with the consent of the commanding officer, Captain Palmer, and comprised several thousand additional acres of land to the west of the present western boundary. John C. McCoy, a son of the clergyman-surveyor, was associated with his father in these surveys. He settled near the mouth of the Kansas river and became one of the founders of Kansas City, Mo.

Referring to his expedition westward in his "History of Baptist Indian Missions" Mr. McCoy says:—

"Our present company was large, and formed under circumstances that compelled me to yield to the general wish in regard to traveling on the Sabbath. Usually, the traveler, even in the wilderness, may so husband his time, that little, if anything, is lost by observing the Sabbath. But a company of forty men, anxious to get out of the wilderness, few of whom have any large regard for the Sabbath, cannot be persuaded to observe the economy of time, or to rest for conscience sake. The company, however, had the politeness, on Sabbath mornings, to invite me to perform religious services before they set out. I usually made a short religious address and prayer, to which every decent attention was given."

As the stay of Mr. McCoy at Fort Leavenworth was one of considerable duration it is more than probable that the troops at the post enjoyed his religious services at that early period of its history.

The Indians having accepted the new lands in exchange for their eastern homes, the President appointed Mr. McCoy to lead them into the wilderness and to fix the lines for their reservation.

Father DeSmet, the distinguished missionary, visited this post in 1831. Under date of October 30, in a communication to the Indian Superintendent, Gen. Wm. Clark\*, he tells of his return from the Indians which were in a most deplorable condition. This evidence of the presence at Fort Leavenworth of Father DeSmet is further proof that its residents enjoyed religious worship as early as 1831, even if

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\*Of the Clark and Lewis expedition to the Upper Missouri river, 1803-04.

evidence was not at hand that such services may have been conducted here at an earlier date.

In 1833 Rev. Jerome C. Berryman,\* a Methodist minister was appointed by the General Conference as missionary to the Kickapoo Indians. As the reservation of these Indians joined the military reservation on the north and the mission located within five miles of the post, Mr. Berryman made good use of this new field by frequently holding services for the officers and soldiers of Fort Leavenworth.

In an interesting account of his introduction to the work among the Kickapoos, he says:

" . . . . . It did not take me long to have some log-cabin buildings erected for my family, and a schoolhouse of the same sort in which to open a school; and by midwinter I had about ninety children in attendance. Here for eight consecutive years, with my faithful wife and other helpers, I labored in teaching the young and old; often preaching to the soldiers at the fort and also frequently visiting and helping at the other mission stations among the Shawnees, Delawares, Peorias and Pottawatomies."

He also informs us that, accompanied by the Rev. Thomas Johnson, in charge of the mission at Shawnee, to the south, he arrived at Fort Leavenworth within a brief period after his appointment to consult with the government officials and the Indians about the location of the contemplated mission among the Kickapoos.

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\*Jerome Cousin Berryman was born in Ohio county, Ky., in 1810. He came to Missouri in 1828. In 1841, following eight years service at the Kickapoo mission he was appointed superintendent of the Indian manual labor school, where he remained for six years, having a part of this time charge of the Indian Mission conference. He was the last surviving member of the general conference of 1844. His death occurred May 8, 1906, at Caledonia, Mo., in the ninety-seventh year of his age. He was for seventy-seven years a minister of the Gospel.

In the spring of 1834 the Presbyterian church of Ithaca, N. Y., raised a fund to support a mission among the Indians, and the Reverends Samuel Allis, John Dunbar and Samuel Parker were appointed to this new field of Christian endeavor.

This party of missionaries left their home on May 5th the same year, and, arriving at St. Louis, ascertained that the party of traders, whom it was designed they should accompany from that place to the Pawnees and beyond the mountains, had started six weeks before they arrived. After a conference with the Indian Agent, it was decided that Mr. Parker should return by way of Mackinaw, see a Mr. Steward, who was agent for the Hudson Bay Company, and get reënforcement the coming spring in season to cross the mountains.

After conferring with the Pawnee Agent the party found it could not effect anything until the following fall, when it could meet with the Pawnees and make known their business. However, the party left St. Louis in June and proceeded to Fort Leavenworth and summered here, at Liberty\*, Clay

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\*Honorable D. C. Allen of Liberty, the biographer of Colonel A. W. Doniphan, of Mexican War fame, in a letter to the author writes: "My father, Colonel Shubal Allen, who died in 1841, established 'Liberty Landing,' in 1825. Steamboats began to run regularly on the Missouri river in 1826. My father's residence down there, 'Liberty Landing,' was a great place of resort for army officers from Fort Leavenworth. I often heard my mother speak of them. For instance, General Leavenworth, (tho' remember no particular facts); General Gaines, who was my mother's kinsman; Colonel Croghan, also my mother's kinsman; Major Steen, Captain Philip St. George Cooke, Major Pilcher, General Bennett Riley, etc., etc. My sister, Elizabeth, married Lieutenant Allen B. Dyer, later the chief of Ordnance of the army, in 1840. (The parents of Colonel A. B. Dyer, of the Fourth Field artillery. *Author.*) Lieutenant McCrate was one of his groomsman. (Thomas McCrate, graduate class 1836. An officer of Dragoons stationed

County, Missouri, and among the missions of the Kickapoos, Shawnees and Delaware Indians.

Both Messers Allis and Dunbar have left their impressions of their western journey, the former in a paper to the Nebraska Historical Society, and Mr. Dunbar, in a paper published in the Kansas Historical Society under the title "The Presbyterian Mission among the Pawnee Indians".

In his account, alluding to his arrival and stay at the post Mr. Allis says:

"We proceeded to Fort Leavenworth and summered there, at Liberty, Clay Co., Missouri, and among the missions of the Kickapoos, Shawnees, and Delaware Indians. . . . We spent some time at Fort Leavenworth. I had a letter of introduction to Major Thompson, from a nephew of Mrs. Thompson of Ithaca. We were kindly received by Major Thompson

at Fort Leavenworth. *Author.*) If you will examine Connolley's reprint of Doniphan's expedition in my sketch of Colonel Doniphan you will see that there was an old army intimate connection between Liberty and Fort Leavenworth. Officers' sons were often sent here. As late as the fifties Major Beall sent his sons here. As late as 1853 officers' families boarded here in the summer. I remember a Captain Hastings and his family. (Captain Hastings was an officer of the First Dragoons. He commanded the company of which the late Honorable Percival Lowe of Leavenworth was first sergeant. Mrs. Morton, the wife of Colonel C. G. Morton, Inspector general, U. S. Army, was Captain Hastings' youngest daughter. She resided at Fort Leavenworth between 1902 and 1905. *Author.*)

Mr. Allen in his sketch of Colonel Doniphan to which he has referred to above, states that "the officers of the Fort and their wives and daughters were almost as much a part of the social life of the town, as freely united in public amusements, balls, parties and the like, as its inhabitants themselves. From the union of local intellect with the brilliance of the army the society of Liberty became exceptionally charming and elegant."

and other officers of the fort, also Major Morgan, sutler. Major Thompson commanded a regiment of infantry, and was afterwards killed in the Seminole war. He was superseded by Colonel Dodge who commanded a regiment of dragoons.

"The Kickapoos in those days resided near Fort Leavenworth. The prophet's band had a sort of Catholic form of worship. They would meet on the Sabbath for worship, and the prophet would preach in their language. When they broke up, they would form in a line and commence marching in single file three or four times around, saying or singing prayers which consisted of characters cut on a paddle, at the same time shaking hands with the audience as they passed by. The characters represented words. As they left they would repeat those prayers till they got to their Father's house or heaven. Their house was marked at the top of the paddle. I had it on paper but lost it. They had three or four correctors, who carried whittled hickory sticks about the length of a raw hide. The tribe would meet on Friday and confess their faults, and receive three or four cuts by their correctors, according to the magnitude of their crime."

George Catlin, the celebrated painter of Indians and western scenes, in his "North American Indians" tells of a visit made to the Kickapoos in the year preceeding Mr. Allis' presence among them, (1833). His impressions of their religious worship furnish a highly interesting story. In view of the fact that these Indians were the post's neighbors to the north, a reproduction of what Mr. Catlin has left us is deemed appropriate within these pages and is here presented:—

"About a year ago I made a visit to the Kickapoos, at present but a small tribe, numbering six or

eight hundred, a remnant of a once numerous and warlike tribe. They are residing within the state of Illinois, near the south end of Lake Michigan, and living in a poor and miserable condition, although they have one of the finest countries in the world. They have been reduced in numbers by whiskey and small-pox, and the game being destroyed in their country, and having little industry to work, they are exceedingly poor and dependent. In fact, there is very little inducement for them to build houses and cultivate their farms, for they own such a large and fine tract of country, that they know, from experience, that they will soon be obliged to sell out their country for a trifle, and move to the West. This system of moving has already commenced with them, and a considerable party have located on a tract of lands offered to them on the west bank of the Missouri river, a little north of Fort Leavenworth.

"The Kickapoos have long lived in alliance with the Sacs and Foxes, and speak a language so similar that they seem almost to be of one family. The present chief of this tribe, whose name is Kee-anek-uk\* (the foremost man), usually called the Shawnee Prophet,† is a very shrewd and talented man.

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\* Isaac McCoy, in his Annual Register of Indian Affairs, No. 2, pp. 31-32, referring to this prophet, whom he calls "Ke-lu-kuk" says: "He is a professed preacher, of an order which he himself originated some years ago. His adherents are about 400 in number, some of whom are small boys and girls. He professes to receive all that he teaches immediately from the Great Spirit by a supernatural agency. He teaches abstinence from the use of ardent spirits, the observation of the Sabbath, and some other good morals. He appears to have little knowledge of the doctrine of Christianity, only as his dogmas happen to agree with them. Congregational worship is performed four days in the week, and lasts from one to three hours."

† Mr. Catlin alludes to this chief as the "Shawnee Prophet". This is undoubtedly an error and should be the "Kickapoo Prophet".



When he sat for his portrait, he took his attitude as seen in the picture, which was that of prayer. And I soon learned that he was a very devoted Christian, regularly holding meetings in his tribe, on the Sabbath, preaching to them and exhorting them to a belief in the Christian religion, and to an abandonment of the fatal habit of whiskey drinking, which he strenuously represented as the bane that was to destroy them all, if they did not entirely cease to use it. I went on the Sabbath, to hear this eloquent man preach, when he had his people assembled in the woods, and although I could not understand his language, I was surprised and pleased with the natural ease and emphasis, and gesticulation, which carried their own evidence of the eloquence of his sermon.

"I was singularly struck with the noble efforts of this champion of the mere remnant of a poisoned race, so strenuously laboring to rescue the remainder of his people from the deadly bane that has been brought amongst them by enlightened Christians. How far the efforts of this zealous man have succeeded in christianizing, I cannot tell, but it is quite certain that his exemplary and constant endeavors have completely abolished the practice of drinking whiskey in his tribe; which alone is a very praiseworthy achievement, and the first and indispensable step toward all other improvements. I was some time amongst these people, and was exceedingly pleased, and surprised also, to witness their sobriety, and their peaceable conduct; not having seen an instance of drunkenness, or seen or heard of any use of spiritous liquors whilst I was amongst the tribe.

"Ahtonwetuk, the cock turkey, is another Kickapoo of some distinction, and a disciple of the Prophet; in the attitude of prayer also; which he is reading off from characters cut upon a stick that he holds in

his hands. It was told to me in the tribe by the traders (though I am afraid to vouch for the whole truth of it), that while a Methodist preacher was soliciting for permission to preach in his village, the Prophet refused him the privilege, but secretly took him aside and supported him until he learned from him his creed, and his system of teaching it to others; when he discharged him and commenced preaching amongst his people himself; pretending to have had an interview with some superhuman mission, or inspired personage; ingeniously resolving, that if any honor or emoluments, or influence to be gained by the promulgation of it, he might have it as another person; and with this view he commenced preaching and instituted a prayer, which he ingeniously carved on a maple-stick of an inch and a half in breadth, in characters somewhat resembling Chinese letters. These sticks, with the prayers on them, he has introduced into every family of the tribe, and into the hands of every individual; and as he has necessarily the manufacturing of them all, he sells them at his own price; and has thus added lucre to fame, and in two essential and effective ways, augmented his influence in his tribe. Every man, woman and child in the tribe, so far as I saw them, were in the habit of saying their prayers from this stick when going to bed at night, and also when rising in the morning; which was invariably done by placing the fore-finger of the right hand under the upper character, until they repeat a sentence or two, which it suggests to them; and then slipping it under the next, and the next, and so on, to the bottom of the stick, which altogether required about ten minutes, as it was sung over in a sort of a chant, to the end,

“Many people have called this an ingenious piece of hypocrisy on the part of the Prophet, and whether

it be so or not, I cannot decide; yet one thing I can vouch to be true, that whether his motives or life be as pure as he pretends or not, his example has done much towards correcting the habits of his people, and has effectually turned their attention from the destructive habits of dissipation and vice, to temperance and industry, in the pursuits of agriculture and the arts. The world may still be unwilling to allow him much credit for this, but I am ready to award him a great deal, who can by his influence thus far arrest the miseries of dissipation and the horrid deformities of vice, in the descending prospects of a nation who have long had, and still have, the white-skin teachers of vices and dissipation amongst them."

Rev. Mr. Dunbar gives his recollections in the following:

"Liberty is the most western village in the state of Missouri on the north side of the stream. Here we stopped a few days, and then proceeded to Cantonment Leavenworth, thirty-four miles above Liberty, and on the opposite side of the Missouri. We had intended to go directly up to the place of our destination, when we came to this place, but we found no opportunity to get thither. It is rare that whites pass either up from or down to the cantonment from the last of May till the first of September. We were compelled to remain in the vicinity of Leavenworth till the latter part of September. The way seemed to be hedged up before us. This was to us a time of deep anxiety and anxious suspense. We were fully aware that our patrons were expecting to go forward in our work but we seemed to be doing comparatively nothing. We did indeed visit some of the tribes in the vicinity of the cantonment, and endeavored to study Indian character, but this at the time seemed to be accomplishing very little. Once

during the time of our delay I made arrangements to accompany a wretched half-starved party of Otoes, who had come down to the cantonment to beg provisions, when they should return to their village. At this village I would be within thirty miles of the place I wished to visit. When I went to their camp in the early part of the day on which they had advised me they would set out on their return, they informed me that they had determined to pay their friends, the Kansas, a visit, and it would be several weeks before they would reach their place of residence on the Platte. The true reason, however, of their not wishing my company was that they were desirous to take home with them a quantity of whiskey, and they were fearful that they might get into trouble about it should I be in their company. The next day I saw some of them coming up from the settlements on the border of the state having with them six or eight horses laden with the water of death to the Indian. Some white man with a devil's heart had for a little paltry gain furnished these creatures, already sufficiently wretched with that which is speedily working their destruction.

"We had not been at this place many days before Mr. Allis's health became impaired, and for several weeks the prospect of his ever benefitting the Indians directly by his personal efforts was darkened. At length his health began to mend, and before we were able to reach our destined field was fully restored.

"September 22, I started from the cantonment, and on the 2nd day of October reached Bellevue, at that time the seat of government agency of the Pawnees, Otoes and Omahaws. This place is in the Otoe country, and about 200 miles above Leavenworth on the same side of the river. It is ten miles above the

mouth of the Platte and twenty below the site of the old fort called Council Bluffs."

Mr. Dunbar is also silent upon the subject of preaching at Fort Leavenworth, but it is not likely that he overlooked such an opportunity.

In 1835 the Rev. Samuel Parker followed Messers Allis and Dunbar arriving at Liberty in April.

At Liberty Mr. Parker remained three weeks waiting for the caravan to get in readiness. While at Liberty he had the opportunity to collect much information from those who had been to and beyond the Rocky Mountains, in regard to the country, mode of traveling, and concerning the various Indian tribes on the way. Here he first met Captain Ford and Lieutenant Steen, dragoon officers from Fort Leavenworth. "They are men of religion," says Mr. Parker, "and appear to be well acquainted with the Indian country."

The incidents of this journey have been preserved in "Parker's Exploring Tour Beyond the Rocky Mountains" and from this book, published in 1844, the following is reproduced:

"Saturday, May 9th, rode twenty-six miles from Liberty to Cantonment Leavenworth, which is situated on the west side of the Missouri river, nearly twenty miles outside of the United States. The way is through a fertile section of country, part of the distance is an open prairie, other parts are handsomely wooded, and all are well adapted to cultivation. I had an introduction to several of the officers, made my home at Lieut. S's, an agreeable and religious family.\*

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\* Mrs. Steen, wife of Major Steen died in 1840 at Fort Leavenworth at the age of 62 years and lies at rest in the Post cemetery.

"I preached three times on the Sabbath, and most of the people of the garrison assembled, and gave good attention. There is a very considerable number of professors of religion attached to this station, but they have no chaplain to teach and lead them in their devotions, which is a deficiency in our military establishment. Colonel Dodge\* and some of the other officers appear disposed to maintain good order, and I think they exerted a salutary influence. I had an opportunity, before I returned to Liberty, to take a view of the adjacent country. The buildings of the fort are situated within an inclosure around a large, beautiful square, which is covered with grass, and adorned with shade trees. The whole is on an elevation of a few hundred feet, and has an interesting prospect of the majestic river flowing silently below. The fertile country around presents a wide and fine prospect, and when settled by an industrious population, will equal the most favored parts of the earth."

The Rev. Mr. Parker gives us this bit of interesting description of Liberty and its people as he found them at that time:

"Liberty, and the surrounding country, is inhabited by people of considerable enterprise, and when it shall be brought under Christian influence, there will be few places more inviting. There is but one Presbyterian minister† in the county, a man of talents and very respectable attainments, who is exerting a good influence. The Baptists in this section of country are unlike those of the east. They are opposed to the benevolent operations of the day. Elder H., the pastor of the church in this place, invited Rev. Mr. Merrill, a Baptist missionary, located

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\*Colonel Henry Dodge, 1st Dragoons, Commanding.

†Rev. Mr. Yantis.—

among the Otoe Indians of the Platte and myself, to preach for him the first Sabbath after our arrival. His people objected, apprehensive that Mr. Merrill would say something about the cause of temperance, or missionary efforts, and Elder H. had to withdraw his invitation. They profess to act from Christian principles in refusing to give their minister anything for support, lest they should make him a hireling."

Should Mr. Parker care to return to Liberty he can be assured of a royal reception and all the time he may require to discuss temperance.

Before 1830 Father Charles Van Quickenborne,\* a Catholic missionary of great fame, visited the territory west of the Missouri river, along the Osage and Neosho rivers, but did not come this far north

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\*Reverend Father Charles Van Quickenborne, S. J., was born in Peteghem, Belgium, January 21, 1787; died at the mission of St. Francis, in the Portage des Sioux, Missouri, August 17, 1867. He arrived in the United States in 1817, and in 1819 was appointed superior of the Jesuit novitiate at White Marsh, Maryland. After some years he was ordered to transfer his mission to Missouri. He accordingly set out with twelve companions, and after traveling 1,600 miles, arrived at Florissant and began the novitiate of St. Stanislaus. To form this establishment he had no other materials than the timber he carried from the woods and the rocks that he raised from the bed of the river. He was his own architect, mechanic and laborer, and, aided by his novices, finally constructed the buildings. In 1828 he set about building a university at St. Louis, and also erected at St. Charles a church, a convent of the Sacred Heart, and a parochial residence. His great desire from the first had been to evangelize the Indians. He, therefore, made several excursions among the Osages and Iowas, and made numerous conversions. He erected a house and chapel among the Kickapoos, and this tribe became the center of his missionary labors in 1836. He had visited neighboring tribes and formed plans for their conversion, when he was called to Missouri.

until 1835. He located among the Kickapoo Indians in their village four miles north of Fort Leavenworth. This village is still in existence but inhabited by whites only.

In a letter dated Village of Kickapoo, October 4, 1836, Father Quickenborne, writing to the Association for the Propagation of the Faith of St. Louis, Missouri, informs us that that there was quite a little consternation among the troops at Fort Leavenworth. It was to the effect that the Northern Sioux had gone on the war path, had vanquished the Sacs and Iowas, and not only that, but they had already attacked and cut to pieces the troops sent out from Fort Leavenworth to arrest their fury. The whole story, he wrote, was a fake. The troops returned soon after to camp without having found the Sioux at all.

While nothing can be found in any of his letters referring to services conducted at Fort Leavenworth, there is no reason to doubt that Father Quickenborne did his full duty towards those in the garrison who were members of his church.



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## Division Two

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### History of Legislation Authorizing Chaplains for the Army

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## CHAPTER II.

### HISTORY OF LEGISLATION BY CONGRESS AUTHORIZING CHAPLAINS FOR THE ARMY

**F**OR many years following the organization of the Army of the United States, the office of chaplain was one of precarious existence. Its continuance, or discontinuance, appeared to depend largely upon the frame of mind in which our lawmakers found themselves when at work reorganizing the army. Since the Civil War, however, the office has been given deserved recognition. It has been raised to a much higher state of efficiency by reason of greater discrimination in the selection of its personnel, followed with legislation providing for an increase in emoluments and advancement in rank.

In the organization of the Regular Army of the United States an attempt was made to follow to some extent the English custom; and during the Revolutionary War chaplains were attached to the various commands. The following are among Washington's General Orders, and indicate the esteem in which the chaplaincy was held:

July 9, 1776. — "The Honourable Continental Congress having been pleased to allow a chaplain to each regiment, with the pay of thirty-three dollars and one-third per month, the Colonels or Commanding-officers of each regiment are directed to procure Chaplains accordingly;—persons of good character and exemplary lives, and to see that all inferior officers and soldiers pay them a suitable respect. The blessings and protection of Heaven are at all times necessary, but especially so in times of public distress and danger. The General hopes and trusts, that every officer and man will endeavor so to live

and act as becomes a Christian soldier; defending the dearest rights and liberties of his country."

October 7, 1777. — "The situation of the Army frequently not admitting of the regular performance of Divine service on Sundays, the Chaplains of the Army are forthwith to meet together and agree on some method of performing it at other times, which method they will make known to the Commander-in-Chief."

The organization of the Army dates from September 29, 1789, but it was not until the act of March 3, 1791, that the office of chaplain received recognition. The strength of the army was fixed at 2,232 officers and men while that of chaplain at one, and his appointment left to the President, should he "deem the same necessary to public interest."

In 1796 Congress again reorganized the Army, but failed to provide for the office, reviving it under the act of 1798 to the same number, though it increased the army to 14,000 officers and men.

In 1799 the number of chaplains was increased to four, and again discontinued under the act of May 14, 1800. A period of four years now elapsed before Congress again re-established the office. Under the act of April 12, 1808 the number of chaplains was fixed at eight, and by a subsequent act March 3, 1813, was further increased to sixteen. Two years passed when Congress again legislated on the office. Under the act of 1815 came a reduction of the army and the number of chaplains was placed at four. This number continued until 1821 when, under a re-organization act for the seventh time since 1789, the office was entirely abolished.

Although Congress eliminated all chaplains from the army, it was not to be expected that the christian people of the country would permit this state of

affairs to exist without a protest; although the country's protectors of its immense lines of frontier were serving outside of the lines of civilization with no opportunity to attend divine worship, it was not to be expected that the christian men and women of the army, would submit silently to the refusal of Congress to furnish the channels through which to secure spiritual consolation; something not even denied the Indians and for whose protection the army was used.

It was, however, sometime, before demands were made upon Congress to provide chaplains for the army.

In 1831 the Secretary of War, Hon. Lewis Cass, in his annual report to the President, referring to the failure of Congress to provide for the spiritual welfare of the soldier said:

(“The American soldier is well paid, fed, and clothed; and, in the event of sickness or disability, ample provision is made for his support. But his moral culture is wholly neglected. There is no arrangement in our service for his mental or religious improvement. And there is perhaps no similar service in which such a measure is more necessary. Many of the positions occupied by our troops are upon the verge of civilization, or beyond it.) There they are retained for years, and under circumstances which, if not counteracted, almost necessarily lead to great demoralization. None of the ordinary means of instruction are within their reach, and neither their habits nor principles can be improved or fortified by those institutions, which are elsewhere generally established, and so useful. Independently of any obligation which may be supposed to exist on the part of the Government to provide for the moral as well as the physical wants of a class of men who, in

devoting themselves to the service of the country, become unable to provide for their own wants, it is certain that, as a question of expediency, this measure is recommended by powerful considerations. (Where moral and religious principles are practically acknowledged, their sanctions will add vitally to the obligation voluntarily assumed by the soldier, and his duties will be performed with more fidelity and alacrity. As he becomes a better man he will become a better soldier.) Discipline and subordination will be promoted, punishment diminished, and all the details of the service will feel the spirit of improvement. I am satisfied, that the appointment of chaplains, and their employment at such of our military posts as, from their position and the strength of the garrisons, may seem to call for such a measure, would be productive of great advantages to the service; and to the soldiers individually the measure would be equally beneficial. Reproof and exhortations in life, and the consolations of religion in death, would be freely offered them. The experiment, I think, is worthy of trial; and the expense can scarcely be placed in fair competition with an object which promises such useful results for the present improvement and future happiness of the soldiers."

In a communication addressed to Hon. Benjamin Swift, a United States senator from Vermont, Lieutenant J. S. Gallagher, 2d U. S. Infantry, on "the want of moral and religious instruction in the army," under date of February 17, 1836, makes these comments:

"Provision is made by law for the religious and moral wants of the navy, at an expense of ten or twelve thousand dollars annually.

“A chaplain is supported by the government at West Point.

“Chaplains are provided for both houses of Congress. So that the principle of sustaining religious teachers by government is established.

“Of the thousands of public servants in the civil departments scarcely any are so situated as to be shut out from religious privileges. The army in this respect stands alone.

(“The estimate put on the means of religion is shown by the fact that almost every community sustains a religious teacher. What would be thought of a proposition to depose every minister of the gospel and close every church in the land? And yet in such an event the community would be in precisely the situation of the greater part of the army.

“Nowhere more than in the army are the fruits of religion needed; fidelity, temperance, and cheerful obedience are the sinews of its efficiency.) At a military post in the north, where a faithful minister was employed, scarcely a man was confined for a military offence for upwards of a year. One hundred instances of confinement, among the same number of men within the same period, have I known at other posts. If fifty temperate and faithful men would be as efficient as sixty, one-third of whom were more or less intemperate, and the temperance and fidelity of the former resulted from Christian principle diffused by the labors of a faithful chaplain, then would the employment of such chaplains at our several military posts be equivalent to increasing the army by more than a thousand men. I state these proportions merely to illustrate the importance of religious influence on the efficiency of the army, and the true economy of securing it, without intending to affirm that one-third or one-quarter of the enlisted men are intemperate, the proportion of the intemperate may be, and I hope is, much less than one in four.

"Such is the position of a number of our frontier posts that the military come in direct contact with the Indians; how desirable that their influence should be one of unmixed good.

"The deprivation of religious institutions is felt by a large class who have spent their best days in the service. Many of the older officers and soldiers have families; and who does not appreciate the advantages of public religious instruction on the Sabbath in the education of children?

"Great is the value of religious instruction to those who are by their profession frequently exposed to death. More than five hundred men have died at one post in Arkansas in about twelve years not far from two hundred fell victims to the cholera in the campaign against the Sac and Fox Indians; between one and two hundred have fallen in battle with the Seminole Indians within a few months. How can the government expose so many men to death without affording them the ordinary means of preparing for its consequences? Little as we may improve by these means while in health and safety, in the hour of dissolution the truths we had heard might become the foundation of hope, and shed their light upon the valley of death."

Under date of Fort Towson, January 12, 1836, Lieutenant Colonel J. H. Vose, 3d Infantry, commanding the post, communicated his views on the subject of the need of chaplains in the army, in the following to Hon. John Davis, a United States senator from Massachusetts:

"The appointment of chaplains in the United States army has been frequently recommended by the different Presidents and Secretaries of War; but I believe Congress has never acted upon the subject, and I presume it has been more from want of time than other cause.



(“I now take the liberty to request that you will use your influence for the passage of a law authorizing the appointment of chaplains for the army, provided the subject should be brought forward and you should be of the opinion that such appointments are expedient. I have been in the army for nearly twenty-four years, and I am now convinced, from past experience, that nothing will add so much to the respectability and efficiency of the army as the appointment of chaplains and the regular public worship of God at our military posts on the Sabbath.

“It is found that where the Sabbath is properly observed, and public worship held, that there are few desertions, less intoxication, and a more healthy and efficient command. Saturday is the inspection day; and as military duties are prohibited on the Sabbath and labor usually suspended on that day, the men unless they attend public worship, will pass their time in idleness and dissipation.

“Let there be chaplains appointed for every military post,) and let officers, as well as men, be required to attend public worship on the Sabbath, and we shall see, very soon, an astonishing change in the moral character of our army; provided, however, that the chaplains are the right kind of men. They should not be men who seek the office merely for its emoluments; they should be men of talents, of social habits, and, above all, of undoubted piety. Such men would do good, and such men can be found, who would cheerfully enter the service for a compensation of \$800 or \$1,000 per year. The whole cost to the government would not be more than fifty to sixty thousand dollars per annum.

“As we have an overflowing treasury, and money that our legislators will find difficulty to dispose of, it is to be hoped that in their wisdom they will con-

sider the moral condition of the poor soldier, and pass a law which may be instrumental in making them better men, and preparing them for another and better world.

"Much more might be said upon this subject, but I will not take up your time, which, I am sensible, is fully occupied by your public duties.

"I indulge the belief that you will excuse the freedom I have taken in writing to you, and that you will give the measure I have proposed, if it should be brought up during the present session, your cordial support."

Again in 1836 Hon. B. F. Butler, Secretary of War, *ad interim*, in his annual report, calls the attention of the President to the necessity of making some provisions for securing to the army the service of chaplains. He calls attention to the fact "that the act of April 12, 1808, required one chaplain, with the pay and emoluments of a major of infantry, to be appointed to each brigade. This provision was continued in force until superseded by the act of March 3, 1815, fixing the military peace establishment, and there is now no authority for employing such an officer in the army at the public expense, except at the Military Academy.

"The Constitution of the United States has wisely provided that Congress 'shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;' but this cannot lessen the obligation of Congress to furnish the officers and men employed in the military service such opportunities of religious worship and of moral culture as may be compatible with appropriate duties of the army. And when it is considered that even the common soldier resumes, sooner or later, the character of a citizen, how important does it become that

he should be shielded from the pernicious influences to which a military life is usually exposed. The enlightening and tranquilizing effect of a regular attendance on public worship, and the aid which a judicious and devoted chaplain may give in the promotion of discipline and subordination, ought not to be overlooked in the organization of an army.

“Since 1815 the services of chaplains at the fixed posts have frequently been secured by voluntary contributions, collected and applied, as I understand by the council of administration. As the officers composing that council will be enabled to consult the wishes of the garrison, and are in other respects better qualified to make judicious selections for services of this nature than the authorities at the seat of government, I recommend the passage of a law authorizing them to select and employ chaplains from time to time, and giving to the persons so employed the pay and emoluments of such grade as Congress may think proper to prescribe. To each regiment when employed in the field, a like arrangement might be extended.”

In the 2d session of the 25th Congress, 1837-8, an army reorganization bill was enacted. It contained a section reviving the office of chaplain, leaving their selection to the post council of administration, subject to the approval of the Secretary of War, and in the transmission of such names “the recommendation of the highest ecclesiastical authority of the communion to which the applicant belongs” was required. His monthly pay was not to exceed forty dollars, and four rations per day, quarters and fuel.

Upon the passage of the bill, Senator Benton of Missouri, from the committee on military affairs, introduced a supplementary bill, which explained, limi-

ted and modified certain sections of the enacted bill. With reference to the chaplains, provisions of this supplementary bill provided "that the posts at which chaplains shall be allowed, shall be limited to the number of twenty, and their selection shall be approved by the Secretary of War, and shall be confined to *places most destitute of instruction.*"

Under the provisions of this act whiskey was eliminated from the soldier's ration, and a more liberal allowance of coffee and sugar made.

Senator Benton, in discussing the provisions relating to chaplains, said that chaplains are to perform double duty of inculcating the gospel, and give instructions to the children of the post.

After an experience of six years with chaplains in the army General Winfield Scott, in his annual report for 1844, has this to say of their work:

"To the introduction of chaplains at isolated points, to the intelligence, morals and vigilance of officers, primarily due to the military academy, and to the spread of temperance associations and habits, is directly to be attributed that happy melioration in the basis of the army. And it may be boasted, as it might have been at any time in a series of years, not a duel has occurred between commissioned officers."

Upon the declaration of war with Mexico, Congress authorized a chaplain for each regiment raised for the war. It conferred upon the President the power to order chaplains to the theater of action. It is not known whether any such chaplains declined to go to the firing line, but the fact that the President was directed to declare any such office vacant where its occupant declined to do so, leaves ground for inference that such might have been the case or was expected.

March 2, 1849, Congress increased the number to thirty, and under an act approved February 21, 1857, their monthly pay was not to exceed sixty dollars, subject to the approval of the post council.

During the war of the rebellion a chaplain was authorized for each regiment of volunteers, with the pay and allowances of a captain of cavalry (Act approved July 22, 1861). By an act approved August 3, 1861, none but ministers of some Christian denomination were eligible for appointment. Under an act approved May 30, 1862, the President was authorized to appoint a chaplain for each general hospital, and later, under an act approved July 17, 1862, his pay and allowances were fixed and the qualifications for the office established. Rank, without command, was conferred by the act of April 9, 1862, in which enactment his duties were still further defined. By section 31 of the act of July 28, 1866, the existing force of chaplains was recognized and continued, and one chaplain authorized for each regiment of colored troops established, "whose duty shall include the instruction of the enlisted men in the common English branches of education." By Section 7 of the act approved March 2, 1867, the rank of captain of infantry, without command, was conferred, and chaplains were placed on the same footing in respect to pay, allowances, and emoluments as other officers of the army. Under Section 12 of the act of February 2, 1901, the distinction between post and regimental chaplains was abolished and chaplains were required to be assigned to regiments of the line or to stations occupied by the troops of the corps of artillery.

The last legislation affecting the corps is contained in the act approved April 21, 1904. Under its provisions all persons appointed shall have the grade, pay and allowances of a first lieutenant mounted,

and that of captain mounted after seven years service; it also authorizes the President to confer the grade, pay and allowances of major upon those having ten years service as captains who have been commended as worthy of special distinction for exceptional efficiency.

## CHAPTER III

### DILIGENT ATTENDANCE AT DIVINE SERVICE SUGGESTED TO OFFICERS AND MEN

**T**HE necessity for attending divine service on the part of officers and enlisted men had evidently forced itself upon the military authorities as shown for the first time by the following paragraphs of the army regulations of 1847:

273. By the 2nd article of War, it is earnestly recommended to all officers and soldiers diligently to attend divine service; and Congress has also provided for the means of its performance, by granting chaplains to the army; and in order that their exertions may be attended with beneficial consequences, it is necessary that the officers in command, where chaplains are allowed, should cause the men to be assembled on each Sunday for religious service; and it is recommended to all chaplains that the service of that day be closed with a short practical sermon, suited to the habits and understandings of soldiers.

274. Officers in command of posts, or stations, to which chaplains are not appointed, are recommended to provide for the religious duty of the Sabbath, by attending, with their officers and men, on divine worship, whenever a neighboring church, or religious congregation, may offer a proper opportunity.

275. The men are to attend divine service with their side arms, and they are to be marched with the utmost regularity to and from the church or place where divine service is performed.

276. The wives and families of soldiers are also to be encouraged to attend divine service.

These requirements continued in force until the regulations of 1861 made their appearance. Since that time there has been no direction in any official publication relating to "diligent attendance at divine service" beyond the article of war above referred to and which is now numbered 52.



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## Division Three

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Chaplains Who Have Served at  
Fort Leavenworth

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## CHAPTER IV

### ROLL OF CHAPLAINS IN THE ORDER OF ASSIGNMENT, WHO HAVE SERVED AT THE POST

**C**OMPLYING with the act of 1838, the War Department announced in General Orders No. 29, of the same year, eleven posts as coming within the class deemed by Congress to be "destitute of instruction," including Fort Leavenworth. Under this authority the council of administration selected Rev. Henry Gregory. He served here from December 17, 1838, until September 30, 1839, so that to him belongs the distinction of being the first army chaplain to serve at this post.

Below is the roster of chaplains who have served at Fort Leavenworth:

1838-1839—Rev. Henry Gregory  
1842-1859—Rev. Leander Ker  
1859-1868—Rev. Hiram Stone  
1872-1873—Rev. William Vaux  
1874-1882—Rev. John Woart  
1882 — — —Rev. David White  
1882-1889—Rev. T. W. Barry  
1889-1891—Rev. Henry Swift  
1891-1892—Rev. C. C. Pierce  
1892-1893—Rev. W. K. Tulley  
1893-1894—Rev. C. C. Pierce  
1894-1902—Rev. George Robinson  
1902-1905—Chaplain J. A. Randolph, 6th Inf.  
1905-1908—Chaplain John T. Axton, 18th Inf.  
1908-1911—Chaplain Henry Swift, 13th Inf.  
1912 — — —Chaplain James L. Griffes, 7th Inf.

Between the date of Chaplain Gregory's resignation and September 23, 1842, the post was with-

out a chaplain. There is nothing in the records of the War Department to throw any light upon the matter. It is quite probable that the post council either failed to designate anyone for the place, or met with difficulty in securing a clergyman fitted for the position.

Rev. Leander Ker, an Episcopalian clergyman, was finally selected by the council and began his ministrations in September, 1842. He continued in this service until March 3, 1859, an unusual length of time to remain at the same station, indicating a satisfactory performance of duties under varied conditions of military service and the many changes in the personnel of the post council, a military requirement often made necessary. Unfortunately, neither of these two clergymen left behind them any records, or journals from which to extract interesting features of their service.

In 1859 the chaplaincy at Fort Leavenworth became vacant upon the resignation of Chaplain Ker. The officers of the post expressed their readiness to secure this position for Rev. Hiram Stone of Leavenworth.

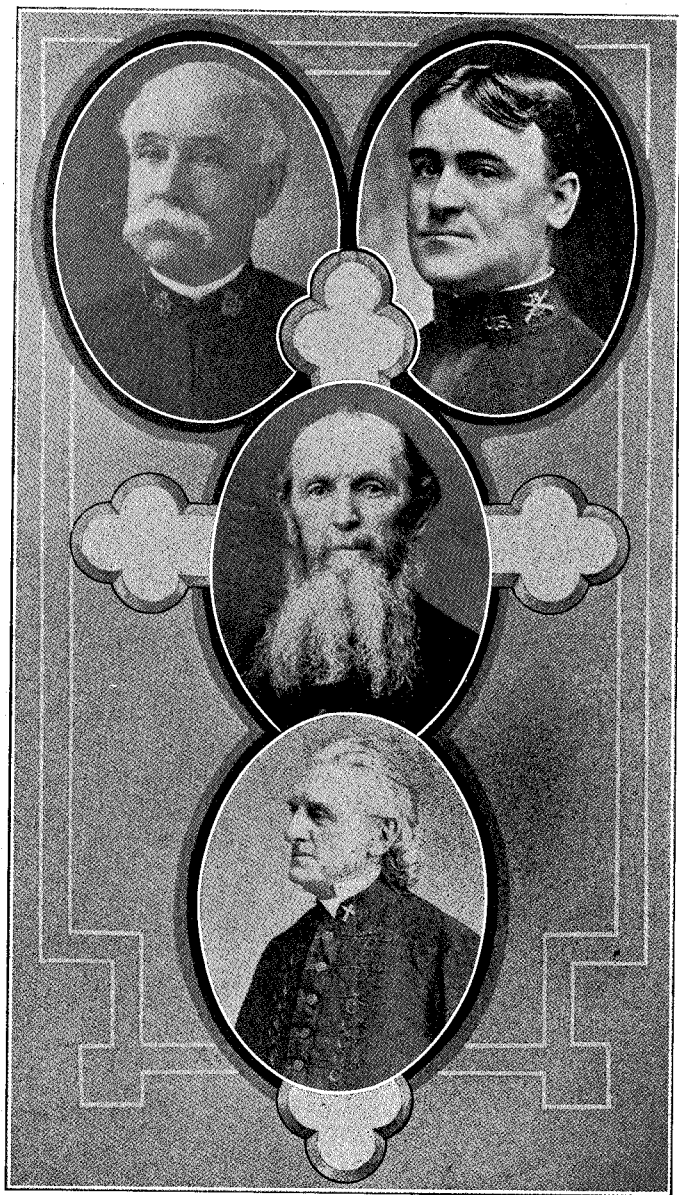
Mr Stone, feeling it a duty to continue his labors in the Parish which he had established at Leavenworth in 1856 and worked for nearly three years, declined the offer. Later this declination was reconsidered and his friends at Fort Leavenworth advised, that if they saw proper to renew their offer of several months previous to elect him as their chaplain, he would accept the position.

This led to an invitation to preach at the post the following day, Sunday, September 25th. On Monday, Sept. 26th a meeting of the Post Council of Administration was called by Colonel Justin Dimmick,\* post

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\* Colonel 1st Artillery; graduate class of 1819; brevetted in 1865 a brigadier-general for gallant and faithful service to his country; died October 13, 1871.





CHAPLAIN GEO. ROBINSON  
U. S. A., RETIRED

CHAPLAIN J. T. AXTON  
18TH INFANTRY

CHAPLAIN HIRAM STONE  
CHAPLAIN JOHN WOART

†  
†

commander, the council consisted of Captains Arnold Elzey\*, James Totten† and Wm. F. Barry.§ By an unanimous vote of the council Mr. Stone was elected post chaplain of Fort Leavenworth, notice of the election being duly forwarded to the Secretary of War for his approval.

Monday, October 24th. Mr. Stone tendered to the Vestry of St. Paul's Church his resignation and advised it that his election to the chaplaincy of Fort Leavenworth was approved.

At a meeting of the Vestry of St. Paul's Parish of Leavenworth City, on the 28th day of October 1859, the following preamble and resolutions were unanimously adopted:

"Whereas, our beloved pastor, the Rev. Hiram Stone has expressed to the congregation and members of this church, his determination to leave them for the purpose of continuing his holy labors in another portion of God's vineyard, be it Resolved, that we have heard the announcement of his departure with feelings of the most profound sadness and regret. That we have ever found in him a man void of offence, a christian of exemplary piety, and a minister so zealous and efficient that we cannot hope to have his place supplied. His works are a monument of his goodness and pastoral ability, while the poignant regret of the flock to whose spiritual wants he has ministered during the last three years and the fervent prayers that follow him in his separation

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\* Captain 1st Artillery; graduate class of 1839; resigned 1861; major-general C. S. A.; died February 21, 1871.

† Captain 2d Artillery; graduate class of 1841; brevetted brigadier-general for gallant and meritorious service during the war; died October 2, 1871.

§ Colonel 2d Artillery; graduate class of 1838; brevetted major-general for gallant and meritorious service during the war; died July 18, 1879.

from them, abundantly testify to the fact that he has followed in the footsteps of the Apostles of old, and proved himself a bright example for those who mourn his loss.

“Resolved, that we tender to him our most sincere and heartfelt gratitude for his pious efforts among us, and point to his unparalleled success in building up and adding to this congregation as an illustration of the wisdom with which the Domestic Committee select the laborers in the great work of spreading the gospel and calling sinners to repentance.

“Resolved, that we congratulate the post to which he has removed as the scene of his future labors, upon the acquisition of a pastor unexceptionable in all the social relations of life, unexcelled in zeal and devoted piety, and possessing every quality of an able and useful rector.

“Resolved, that in bidding adieu to our revered and beloved shepherd, we extend to him and his family, for all time to come, a place in our hearts and a hearty welcome to our homes.

(Signed) ALEX. T. MAISON,  
Secretary.”

With the appearance of Mr. Stone in the Fort Leavenworth field, a pulpit he had frequently filled while in charge of St. Paul's, the posts' church history began and was duly and daily recorded by Mr. Stone, not in compliance with any military requirement, but a duty he believed was due the church and himself. This, proved, indeed, a fortunate view for those who followed him, and because the record then begun has been well maintained and in numerous instances proved of great value and will be referred to further on.

An incident led to the discovery of Chaplain Stone's journal and deserves relating in order to



make this history what its author desires it to be, a "look into the past," through glasses, the accuracy of which could not be questioned.

Chaplain Stone's death occurred at Litchfield, Conn., April 3, 1911, and this led to the find of the journal from which it is proposed to present copious extracts. The correspondence which follows will explain how the author came into its possession, which, otherwise, might have been laid away among the family heirlooms only to find its way, in due time, to the junkshop.

LITCHFIELD, CONN., *April 13, 1911.*

MR. HENRY SHINDLER,

DEAR SIR:— The Postmaster has put me in possession of your communication, and the copy of THE LEAVENWORTH TIMES containing article relative to my late husband, the Rev. Hiram Stone, which I have perused with great interest quickened by the late review I made with him of his private journal covering all the official acts of his life from the time of his entering the ministry, until within a few months of his death. I shall be glad to confer with you in any way relating to Mr. Stone.

Very sincerely yours,  
MRS. HIRAM STONE.

The author's answer follows:

FORT LEAVENWORTH, KANSAS, *April 17, 1911.*

MRS. HIRAM STONE,

*Litchfield, Conn.*

MY DEAR MRS. STONE:—I am in receipt of your kind favor of the 13th instant and beg to thank you sincerely for so prompt a response. I had no idea that my request to your postmaster would find such a fruitful field for the material desired for my history of Fort Leavenworth.

It was by mere accident I picked up a copy of the *New York Evening Post* and observed, in its obituary column, the name of Hiram Stone. The notice drew my attention and on reading it discovered it was the same chaplain who ministered here so many years ago and for so long a time. I promptly wrote a story about his death for THE LEAVENWORTH TIMES, because of local interest, and then decided to send a copy to your postmaster with the request that it be

handed, if possible, to some near relative where it may lead to the discovery of papers covering his ministerial work at this post.

Some years ago I published a pamphlet on "Public Worship at Fort Leavenworth" and am pleased to hand you a copy. I labored under peculiar conditions in its preparation, as you will observe, but since then I have found much other material and with what I hope to obtain from you will revise same to date. I had no thought of finding the widow of the chaplain, and in possession of his journal. We have already had evidence of the thoroughness of his work here from the minutes he furnished a few years ago and to which I made reference in my newspaper story.

Now, Mrs. Stone, do you propose to publish the journal in book form? If not, why not present these papers to the Kansas State Historical Society where they will finally appear in one of its bi-annual publications? The fact that Chaplain Stone was among the early Episcopal missionaries in this section would make his journal very valuable out here. Recent publications of the society have contained the recollections of many early missionaries and the addition of the journal of Chaplain Stone would add to the value of this class of historical matter.

In the mean time, of course, I would like to secure the use of the journal for a short time to permit me to make extracts. Whatever you may decide on its final disposition I beg that you permit its use for the purpose stated. Chaplain Stone's work here is so interwoven with Fort Leavenworth history that any paper covering his work would be of greatest interest to readers in the army and in Kansas.

Trusting to hear from you

I beg to remain sincerely,

HENRY SHINDLER

Mrs. Stone kindly consented to the use of the journal for the purpose stated by the author.

Chaplain Stone remained on duty at Fort Leavenworth until 1868. Not again until 1872 was the post supplied with a chaplain. In July of that year Chaplain William Vaux was assigned to duty here, reporting on August 2. His ministry, however, was cut short a year later, August 27, 1873, when he was sent to another station.

The post pulpit remained vacant for a year, Leavenworth ministers being employed to occupy it until a regular assignment was made. Late in the fall of 1874, Post Chaplain John Woart reported for duty and ministered to the people here until February 13, 1882, when orders from the War Department carried him to the Department of California. He remained on duty there but a short time retiring from active service the same year. His death occurred in November, 1893.

The Post Chapel record contains the following entry on the day Chaplain Woart bid adieu to this field:

“He that has God his guardian made,  
Shall under the Almighty shade  
Secure and undisturbed abide;  
This to my soul of him I'll say  
He is my fortune and my stay  
My God in whom I will confide.”

Chaplain David White succeeded Chaplain Woart. He remained on duty at the post until the date of his retirement June 30, 1882. He died at Lawrence, Kansas, October 2, 1902.

Chaplain Thomas W. Barry reported for duty in August, 1882. He had been for a number of years the officiating clergymen of St. Paul's at Leavenworth and through the personal efforts of the late General Pope\* received the appointment of post chaplain and an assignment to this station. Chaplain Barry officiated at the post for several years and then transferred to Fort Riley. While stationed at

\*Major General John Pope commanded the Department of the Missouri, with headquarters at Fort Leavenworth from May 3, 1870, to November 1, 1883. He retired from active service March 15, 1886, and died in St. Louis, Mo., September 23 1892.

Fort Monroe, Va., he was stricken with apoplexy and died February 24, 1904.

Post Chaplain Henry Swift succeeded Chaplain Barry's place and continued here until 1891.

In 1891 Post Chaplain C. C. Pierce, was assigned to duty at the U. S. Military Prison. Being the only chaplain available to officiate at the post chapel he filled its pulpit for several months following Chaplain Swift's departure and subsequent to the resignation of Chaplain Tully, until a chaplain was regularly assigned. A notable event during Chaplain Pierce's ministry at the post chapel was his conversion from the Baptist faith to that of the Protestant Episcopal denomination. He was ordained a deacon in the post chapel by Bishop Thomas and later by the same church dignitary consecrated a priest in St. Paul's Episcopal Church at Leavenworth.

Chaplain W. K. Tulley followed Chaplain Swift and while serving at the post resigned from the army November 17, 1893.

Chaplain George Robinson succeeded Chaplain Pierce. Chaplain Robinson left here early in 1901 for duty in the Philippines. From the time of his departure until the arrival of Chaplain J. A. Randolph, Sixth Infantry, in July 1902, the post was not served officially by a chaplain.

Chaplain Randolph remained until February, 1905, and was, the following month, succeeded by Chaplain John T. Axton, Eighteenth Infantry.

Chaplain Axton remained until 1908, long subsequent to the departure of his regiment for the Philippines, a retention made necessary because of the absence, on special duty in the Philippines, of Chaplain Henry Swift, Thirteenth regiment of Infantry, which came to this station in the fall of 1907. A few months following Chaplain Axton's de-

parture Chaplain Swift arrived and took up the work. This regiment again departed for the Philippines in the month of October, 1911, and with it Chaplain Swift.

On January 14, 1912, Chaplain James L. Griffes, 7th Infantry, reported for duty and is now so serving.



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## Division Four

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Chaplain Stone's Journal of Service  
at Fort Leavenworth

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## CHAPTER V

### INTERESTING HISTORY FURNISHED BY CHAPLAIN STONE'S JOURNAL

**R**EVEREND Hiram Stone was born in the village of Bantan Falls, county of Litchfield, Connecticut July 24, 1824. At the end of his course of studies in a Hartford Seminary, he was admitted on October 2, 1843, to the Holy Orders of Deacons and on November 19, 1854, to the Holy Order of Priests, being at this time the minister of St. John's Church at Essex.

On April 30, 1856, he was appointed missionary to the Territory of Kansas, resigning his ministerial charge on that date and landed at Fort Leavenworth from the steamboat Australia on November 24 of the same year.

On entering upon the duties of a missionary at Leavenworth City, Chaplain Stone found only three church families and the same number of communicants. At the date of his resignation, there were upon the parish register 43 communicants and about an equal number of families; eleven persons had been confirmed, 34 baptisms had been solemnized and there was a Sunday school of about 30 children.

From Chaplain Stone's journal, covering the entire field of his work in Kansas, everything pertaining to the Fort Leavenworth ministry has been extracted and reproduced below. No change in language has been made, only such notes added as will tend toward a recognition of the names mentioned in the journal:

"The organization of the parish was effected in the midst of those dreadful border troubles of Kansas, and its infant years were witness

to a fearful state of society incident to both border life and civil discords hitherto unknown in American history.

"The fields of my army and missionary work being so intimately connected, nearly the same ground is to be gone over in the case of both. The two places were situated but three miles apart, my residence at Leavenworth City being about three years and at Fort Leavenworth, eight years and a half. During this period of eleven and a half years, the church interests of the town and fort were closely interlaced, so that the reminiscences of each were largely associated with my experience. It is thus that in writing my army memoirs of Kansas, that I must begin and close about with those already written of the Church. And a seeming repetition must appear at times as necessary to the separate history of each.

"On leaving Wisconsin for Kansas, as before stated in my church memoirs, I took letters of introduction from Bishop Kemper to officers at Fort Leavenworth. I went by railroad to Jefferson City, Missouri, and there took passage on the Steamer Australia for Fort Leavenworth. The whole country was in agitation over political affairs, and Kansas was the area on which all eyes of North and South were concentrated. Crowds from both sections were flocking to the Territory, and the boat on which I had taken passage was loaded with passengers of opposite political sentiments, some of whom were quite demonstrative in giving expression to these.

"The air seemed full of threatening aspect, and things looked not very inviting to Missionary operations. My first introduction to Kansas was of this nature, as follows: As our Steamer progressed up stream, a settlement upon the right bank of the river came in sight. Passengers gathered on the deck

curious or else anxious to know what town we were approaching. I had observed a man bustling about the deck, apparently a person of some culture but evidently under the influence of strong drink. He rushed up to my side when I said, 'What place are we approaching'? He very brusquely answered, 'Kansas City'. Then he continued, 'You are a clergyman are you not? I answered 'Yes'. 'Of what Church', he asked, 'The Episcopal Church' I replied. Then changing his point of interrogation he asked, 'Where are you from'? From Connecticut, I answered. To which he gave the bluff rejoinder, 'We dont like you.' I replied in substance, I am going to Kansas as a Missionary, and if I mind my own business and do not interfere with others, I suppose that I may be let alone. His reply was, 'you may be, and you may not.' Here the queer colloquial barefaced introduction to my field of labor ceased. But the end was not yet. A short time afterward when settled in Leavenworth City, I met this same man who took board and lodging in the same house with me. He was uniformly courteous, never once alluding to our former meeting. He was a frequent visitor to my room. But on one evening he came to me in great haste, asking the loan of a dollar and a half till the next morning. But not having the exact change I handed him a five dollar bill. The sequel was, I never received a cent of it back again. The person proved to be a Doctor from Virginia by the name of Wibly and a Roman Catholic withal. The event occurring under the circumstances it did, it has been preserved as an incident of my Kansas experiences.

"Landing at Fort Leavenworth November 24th, I went into the garrison. The first person I met and to whom I introduced myself, was Lieut. J. E. B. Stuart, afterwards known as the famous cavalry General in

the Confederate service. I was hospitably entertained by Dr. John M. Coyler, a surgeon in the United States Army.

"We pass on to October, 1859, when I moved up to Fort Leavenworth as Chaplain and took quarters assigned me in the post. A Sunday morning service was established in Chapel, and post school opened to be taught by me three hours in the forenoon. The Vestry had extended to me an invitation to supply St. Paul's Church with an afternoon service during its vacancy, which I did as already described.

"Saturday, December 24th. Received a beautiful China Tea Set as a Christmas gift from Mrs. Maj. David Hunter\* of Fort Leavenworth.

"Tuesday, December 27th, received by mail from G. W. Morris, M. D. of Leavenworth City, \$10 as a Christmas gift. The affairs of the nation were hastening to a bloody crisis in which the State of North Carolina took the lead by seceding from the Union by a vote of its Convention December 20th, at 1:15 o'clock P. M.

"1861. Friday, January 4th. A National Fast observed to-day by Proclamation of James Buchanan, President of the United States, because of the Secession now threatening our Republic with dismemberment. Service in Chapel, and Sermon from Psalm LVII-1.

"Sunday morning, January 6th. Service and Communion; in consequence of the imminent danger now threatening the country and the peril endangering the seat of Government, the entire military force at this post is to leave immediately, for Baltimore, Maryland, by order of General Winfield Scott, Commander-in-chief of the United States Army.

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\* Major and Paymaster; graduate class of 1822; Major General U. S. Volunteers. Died February 2, 1886.

"Sunday July 21st. Service, but no sermon because of rainy day. To-day occurred the first and sanguinary battle of the Civil War at Manassas, Virginia, resulting in the repulse of the Federal troops and opening an awful rupture between the two great sections of our country, the North and the South.

"Thursday afternoon, September 25th. National Fast by proclamation of President Abraham Lincoln, service in Chapel, sermon from I. Peter V. 6.

"Sunday morning, April 13th. Service in Chapel, but no sermon, I being called to offer prayer at the head of the troops on parade at noon, in compliance with a general order by the Secretary of War Hon. E. M. Stanton in consequence of the brilliant Federal victories of Sunday, Monday, and Tuesday of the previous week, resulting in the capture of Island No. 10 on the Mississippi River, and the total rout of the Confederate army at Pittsburg Landing, Tennessee.

"Tuesday, April 24th, 5 o'clock P. M. Attended the funeral of Mr. Hiram Rich, for many years a sutler at this post. Mr. Rich died very suddenly of apoplexy, in the 62nd year of his age.

"Sunday morning, August 31st. Fainted and fell while reading prayers, the remaining service of the day being suspended because of my illness. This sudden indisposition proved to be the premonition of an attack of fever and ague which I have escaped until this time, but the premonitory feelings I have experienced in my system for some months past. To which I may add that this is the only instance in my whole life by which I lost consciousness through fainting or other causes. The chapel is undergoing a thorough refitting, being provided with new seats, chancel-rail, reading-desks, pulpit, carpet and other things requisite to give it quite a churchly appearance.

"1862—Sunday, November 23d. The Rev. Joseph C. Talbot, Missionary Bishop of the Northwest, preached and administered confirmation at this post as elsewhere already mentioned.

"1863—Sunday morning, April 19th. Visitation by Bishop H. W. Lee of Iowa, who preached and confirmed Cornelius A. Logan, M. D.,\* and his wife, Mrs. Zoe Logan, who out of personal regard and in consideration of our former relations, came up from Leavenworth City to receive confirmation.

"Thursday morning, April 30th. Services in chapel, and sermon from Hosea IX-7, the occasion being a national fast by proclamation of President Lincoln.

"Tuesday morning, November 26th. Preached from Phil. IV-6, being a national thanksgiving appointed by President Lincoln.

"1864—Sunday morning, September 11th. Visitation by Bishop Lee of Iowa, who preached in the Chapel from Phil. III-13, afternoon service in the garrison square, the occasion being a national thanksgiving by proclamation of President Lincoln for victories at Atlanta, Ga., and in the harbor of Mobile, Ala., discourse by Bishop.

"Wednesday morning, September 14th. Convention of the diocese assembled at Atchison, the sermon being preached by me from Math. XXVIII-19-20. Dr. F. A. Vail elected Bishop of Kansas in the afternoon, this being the last visit of Bishop Lee to Kansas.

"Thursday morning, December 15th. Attended the consecration of Dr. Vail at Muscatine and took part in the exercises as a delegate of the diocese.

"1865—Sunday morning, January 8th. Rendered

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\* Doctor Logan was appointed minister to Chile in 1874 by President Grant. This appointment was made at the request of his cousin, Senator John A. Logan of Illinois.

the service. Bishop Vail, now on his first visitation to Kansas, making an address.

"Monday morning, February 27th. I am informed by the post commander that an order was received from the Secretary of War Edwin M. Stanton, discharging me from my position as post chaplain. This proves to have been effected by the influence of certain politicians in Kansas who wish to secure positions for personal friends, two Methodist ministers of a decided stripe having been promised the chaplaincy at this post. I am among the last of those holding offices under the government in Kansas who have been removed on similar grounds. This political movement has called out my friends at the post who advise me to remain until the matter can be fairly represented at Washington, meanwhile I am invited by the commander of the post to supply the garrison with religious services the same as before.

"Wednesday, April 5th. Received official announcement that I am *reinstated* in the chaplaincy at this post by the Secretary of War, who, upon being informed concerning the *true state* of the case, *revoked* his order of February 20th.

"The circumstances herewith connected are somewhat remarkable: The matter of my removal had been in the hands of certain political schemers for several months, who having made their requests at Washington, were impatiently awaiting my discharge in order to cancel their obligations by bestowing my position upon another party. In the meantime the whole covert maneuver became disclosed to the great mortification of those implicated.

"So glaring and embarrassed was the position of one chief actor\* that to save himself from insupport-

\* Major H. H. Heath was an officer of the Volunteer army, which he entered as captain of the 1st Iowa Cavalry in 1861. He was promoted a major in the 7th Cavalry Regi-

able dishonor, he joined my friends in their efforts to secure my reinstatement, and even went so far as to write a personal communication to the Secretary of War withdrawing his application for my removal and asking that I might be reinstated. Others less conspicuous in the matter than he, sought to excuse themselves as best they could, each trying' to lay the blame on the other, exchanging mutual recriminations, and in several instances engendering personal hostilities which will probably never be reconciled. As nearly all the different actors have since professed to have no personal unfriendliness towards me, but on the other hand have shown a desire to secure my friendship, I here forbear to place *hard names* on record, content simply to note the facts and circumstances connected with my discharge and subsequent reinstatement.

"See Appendix for full statement of this matter. To these original notes it may be added, that one of the chief conspirators who made no concession, ended his career soon afterwards by sending a pistol bullet through his brain. Some thought him insane while others considered this last act the *sanest* of his life.\*

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ment of the same state, May 15, 1863, promoted a colonel May 25, 1865, brevetted lieutenant-colonel, colonel, and brigadier general and major general of volunteers March 13, 1865 for gallant and meritorious service during the war and particularly for gallant and meritorious service on the frontier while operating against hostile Indians. Honorably discharged July 1, 1866; died November 14, 1874.

\* Among the prominent leaders of the early days in Kansas was James H. Lane, U. S. Senator and general of militia. He scarcely had landed upon the soil of Kansas when he made his influence felt among the free-staters and at once became a recognized leader. Certain actions in the Senate lost him the confidence of many partisans. This so affected him that he came back to Kansas, and, on the first day of July, 1866, took his life on the Fort Leavenworth reservation.



“Good Friday, April 14th. Morning service, and an ex-tempore discourse from Matt. XXVII-46. On the evening of this day President Lincoln was assassinated in the theatre at Washington City, receiving a pistol shot in his head at the hands of John Wilkes Booth which terminated fatally in a few hours. Simultaneous with this assassination was an attack by a would-be assassin upon Hon. Wm. H. Seward, Secretary of State, who received several stabs in his person, but which fortunately did not prove fatal. The conspiracy which resulted in the above casualties seems to have had its origin with a few desperate characters who were exasperated at the failure of the rebel cause, which was hopelessly lost on the 9th instant when General Robert E. Lee surrendered the Confederate forces to General U. S. Grant of the United States army.

“Easter Sunday, April 16th. Preached II Cor. V-I and administered the Communion; evening by

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Lane was born in Indiana, participated in the Mexican war, was later elected lieutenant-governor of his state and came to Kansas in 1854. He was elected to the Senate upon Kansas becoming a state and re-elected in 1865. Following his re-election he sided with President Johnson regarding certain measures which brought him in opposition to many of his partisan constituents and to the end of his political career.

Lane returned to Kansas in June, 1866, and finding conditions as related, started to return to Washington, but his illness became so serious that at St. Louis his physician advised his return to Kansas, as he was threatened with softening of the brain. He reached the farm of his brother-in-law, Captain McCall, on June 29th. On the first day of the following month while riding with Captain McCall and another gentlemen, and while nearing the reservation farm house on the south, now the site of the U. S. federal penitentiary, he alighted at one of the gates, and exclaiming, “Good-bye, gentleman,” discharged a revolver in his mouth. He lingered until July 11 when he passed into the great beyond.

extempore from I Cor. XV-16-18, the chapel draped in mourning by reason of the assassination of President Lincoln.

"Thursday morning, June 1st. Preached in chapel from Zach. XII-10, the occasion being a national fast appointed by President Andrew Johnson by reason of the death of the late President Lincoln.

"Sunday morning, July 23d. Preached from CXIX-180; during the afternoon Bishop Vail addressed the inmates of the hospital; in the evening in the chapel, a sermon by the Bishop from Mark VI-6."

## CHAPTER VI

### CONCLUDING PERIOD OF CHAPLAIN STONE'S SERVICE AT FORT LEAVENWORTH

**C**HAPLAIN Stone remained at Fort Leavenworth until June, 1868. His ministry was in every way successful as the records testify.

On April 14, 1868, Chaplain Stone asked the authorities to be relieved from further duty at the post. His reason for a transfer to Fort Sully, Dakota, is set forth in the following to the adjutant of the Post:

"This post is of easy access to the city, containing nearly twenty different congregations, and all who desire can have the benefit of religious services. On the other hand Fort Sully is an important post and wholly destitute of religious privileges, and the garrison greatly desire a chaplain. Feeling that my services are much more needed there than here, I respectfully request the above mentioned change."

The post commander forwarded the application to the war department with his approval. In due season an order arrived transferring the chaplain to Fort Sully.

"Sunday morning, May 24th. Preached from Heb. IV-9, this being my *farewell discourse*. I am now in readiness to repair to Fort Sully, having made every preparation for departure, and only wait the arrival of a steamer upward bound that goes as far as my point of destination.

"Before taking leave of Kansas there are various reminiscences which I desire to note as intimately connected with my army experiences. There are also other things relating to church and civil affairs which may come properly under review. My field of labor in Kansas was sadly affected by three

unusual conditions, namely, fierce border troubles arising from slavery, the Civil War which antagonized people otherwise at peace with each other, and the partisan movement causing division among brethren in the church. These combined, rendered my position and surroundings peculiarly anomalous as *not one* of the three conditions often falls to the lot of a missionary in any new field. The interests of the Church, of Religion, and the Civil Government, were involved in these to a lesser or larger extent; and hence the difficulties of my labors *thus far*, were *over and above* what the *average* pioneer encounters. Kansas was a field of peculiar trials and hardships to her early missionaries, and under this complication of affairs was especially so to me. It was my lot to engage in mission work, in army duties and also in *both of these together*. During the war, as also before and afterwards, I extended my labors to individuals, families, and places outlying my station elsewhere. While at Leavenworth I supplied the Fort with various services, and when at the Fort I supplied the city at times likewise. During all my residence between the two places, Kansas was in a disturbed and agitated state, many lawless marauders and desperate characters having concentrated within her borders.

“In the discharge of my labors I passed places where a man or woman had been waylaid, and perhaps murdered but a few hours before or afterwards. Repeatedly I have ridden out on horseback in the night to meet an engagement or answer a call, holding the reins in one hand and a drawn pistol in the other, peering into the darkness, not knowing what was before me. To people of the old States in their safe homes and at their peaceful firesides this may seem somewhat unclerical and strange. But by such

those terrible border times of Kansas can be but little realized or appreciated. In the discharge of my gospel mission and calling, I always thought that self-defense was the duty of everybody, and that I, the same as any other man, had a right to protect myself against a fierce wolf or a human ruffian. Though peacefully disposed, I deemed it proper in times of peril to go armed against assault. In this I had the example of the Good Shephard as my guide. On sending out his disciples, he bid them to go armed with a sword, and such as had not this weapon he instructed to sell his coat and buy one. By this I understand our Saviour to mean that his disciples should *use* the sword in self-defense *if need be*. In my own case I was fortunate in not having to use a weapon against man or beast, neither have I to reproach myself for shrinking from the discharge of duty because of possible harm and threatened dangers.

‘Both of these prowled in that region at that time.

‘My residence in Kansas both as a missionary and as chaplain in the army brought me into acquaintance with many prominent officers, both Federal and Confederate. On the *Union* side were Generals Sherman, Sheridan, Hancock, Harney, Sumner, Sedgwick, Sykes, Curtis, Terry, Hoffman, Hunter, Blunt, Wessels, Stanley, Sturgis, Reno, Wood, Davies\* Meigs, Barry, Easton, Ewing, Grierson, Custer, Card, Dimmick, Sully, Dodge, Steele, and others. On the Secession side were Generals Magruder, Pemberton, J. E. B. Stuart, Lee, Elsey, and Jones.

\*Brigadier-General U. S. Volunteers. This officer was in command of the artillery for the Northern District of Kansas. He had charge of the construction of the Fort Leavenworth defenses in 1864 when Sterling Price threatened the post with his confederate hosts.

“Nearly all of the above named notables attended my chapel service, or on other military occasions. Besides those generals, there was a *much larger number* of officers of inferior rank among my acquaintances, who were deservedly distinguished and whom I remember with pleasure, but whose names are here omitted as too numerous to mention. Here concludes my Kansas Memoirs.

“From the first Parish organization, I have been witness to the entire progress of the Church which has been carried forward on Kansas soil. I am now to bid adieu to the field wherein I have spent eleven years and a half of the very prime and strength of my ministerial life, and shall again cast my lot in a region altogether new, both as to civilization and Christian labor.

“Wednesday evening, June 3, 1868, at 8 o'clock, went on board of the Steamer Agnes, Captain Thomas Scott, commander, taking my family, horse and carriage, and all my worldly goods. It is a noteworthy coincidence that on arriving at Kansas, November 24, 1856, I first touched soil at the landing at Fort Leavenworth, and that in leaving, I stepped aboard a boat from precisely the *identical spot*. In bidding farewell to Kansas, I leave a place full of reminiscences, many of which are sad and many pleasing. For about three years I labored here as a pioneer missionary, and for upwards of eight years and a half as Chaplain in the United States Army. During this time, a State has been organized out of a territorial district, and the Church has effected a Diocesan organization from a Missionary jurisdiction having a Bishop at its head with some twelve clergy canonically resident. I leave all behind, and go to a military post more than 1,000 miles above on the upper Missouri. Farewell Kansas. Whether I shall

ever visit you again, is known only to Him who knows the future as the present."

"As throwing light upon the political condition of Kansas when I was there, the circumstances of my removal will furnish a fair illustration. Under the influence of James H. Lane who became United States Senator, a reign of terror prevailed. Governmental and civil offices and positions were used to further his designs and favor his adherents. Various civilians in government employ were discharged and others promoted, while military offices were conferred at the formation of volunteer regiments, to suit his personal aims and purposes. This applied particularly to Chaplains who were appointed by the governor of the State. Lane was influential in this, and being himself professedly a Methodist, he sought to bestow his favors upon ministers of his denomination. The chaplaincy at Fort Leavenworth was a coveted position and he desired to reward with this some of his favorites. There were some volunteer officers who dabbled in politics and who sought his influence in getting promotion. One of these went to Washington and there engaged some leading politicians in his favor, among whom was Senator James Harlan (of Iowa). These were baited with my position at which bait they readily bit; but as it proved there was a hook beneath, with double point and barb which hooked two ways. The following applications, of which I procured a copy, show the covert game which was being played by an Army officer and a member of Congress. Both documents bore the same date, 'Washington, D. C., September 23, 1864, and were addressed to the Secretary of War. These will speak for themselves:— 'Dear Sir: I have the honor to state, that, in accordance with our understanding of yesterday, relative to the post

chaplaincy at Fort Leavenworth, I have consulted with the Honorable Mr. Harlan, who has recommended the Rev. E. H. Winans, of Iowa, and I respectfully recommend that he be appointed post chaplain of said post, in place of Rev. Mr. Stone, now there. With great respect, your obedient servant,

MAJOR H. H. HEATH.'

'Then follows the other application:

'Dear Sir:

The gentleman mentioned by Major Heath in the accompanying letter is a regular collegiate graduate, stands high in the confidence of the Church, has had experience some years since as a teacher—is married to an excellent lady the niece of Ex-Governor Wright, of Indiana, and of Chief Justice Wright, of Iowa. A better appointment could not be made. Your obedient servant.

(Signed)

JAMES HARLAN.'

'The above applications were referred back to Fort Leavenworth and were acted upon by the post council of which proceeding the following is a true copy: 'Fort Leavenworth, Kansas, January 30, 1865. The council then proceeded to examine a recommendation of Major H. H. Heath for a change in the post chaplaincy which application recommended the Rev. E. H. Winans, of Iowa, to fill the place of Rev. Mr. Stone. The council in consequence of Major Heath having withdrawn his recommendation, agree and earnestly recommend the present Chaplain Mr. Stone be continued as post chaplain.'

'The action of the post council was sent to the Secretary of War, and it was supposed that the matter would end here. But under the influence of the other party the Secretary of War so far yielded as to issue a preëmptory order for my discharge which



order was communicated to me on the morning of February 27, 1865. My friends still advised me to remain until they had made another effort on my behalf. Major McElroy\* at Fort Leavenworth addressed a letter to the wife of Postmaster General Dennison, setting forth the facts of the case and asking her influence in my favor. The following letter received in reply will explain the result:—

‘Washington, March 24, 1865. I imagine you, Major McElroy, very much surprised on receiving a letter from me, instead of my mother.

‘Your pleading in behalf of Mr. Stone, was received by her a few days ago, and the pleasant duty of answering it was left to me, as she left for Columbus Monday before she could hear of the decision of War Department in regard to Mr. Stone. Much credit is due Major Davis, as they say in the newspapers, for his promptness in bringing the case before the authorities and his success in putting it through. Mother gave him your letter and he called tonight to tell me that the order dismissing Mr. Stone was revoked, and the order would be sent tomorrow to that effect. It was considered a very unjust case of course, and as soon as investigation was made things were righted for which I am very glad,—my interest being excited by your appeal.

‘The following is a copy of the original order which gave final settlement of the case:—

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\*Judge Advocate U. S. Volunteers. A cadet at West Point from 1856 to 1858; appointed to the volunteer service from Ohio, of which state he was a native. At the time of this controversy on duty at the Headquarters District of Kansas. His acquaintance with the wife of the Postmaster-General, an Ohio family, gave him an opportunity to serve a friend and to prevent a political outrage.

## WAR DEPARTMENT

ADJUTANT GENERAL'S OFFICE,

*Washington, March 27, 1865.*

COMMANDING OFFICER,

*Fort Leavenworth, Kansas.*

The instructions from this office, dated February 20, 1865, directing the discharge of the Rev. Mr. Stone, employed as post chaplain at Fort Leavenworth, Kansas, are *revoked*.

BY ORDER OF THE SECRETARY OF WAR:

(Signed) S. F. CHALFIN,

*Assistant Adjutant General.'*

"This settled at once and finally the whole matter relating to my dismissal and reinstatement while chaplain in the United States Army. In this I feel that injured innocence was vindicated and that justice ultimately prevailed.

*"Salvo jure"—"Without detriment to the right."*

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## Division Five

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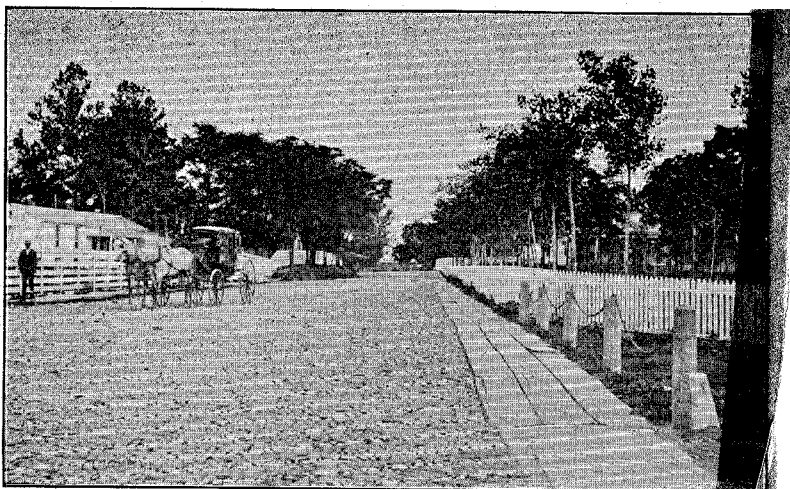
Construction of Post Chapels First  
Authorized in 1866

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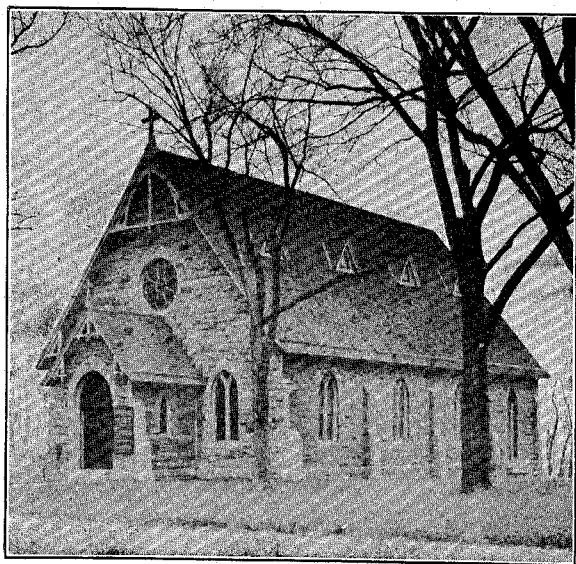
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FIRST POST CHAPEL AND SCHOOL WITH PARSONAGE, ON SCOTT AVENUE  
LOOKING SOUTH. PARSONAGE ON UPPER LEFT SIDE BEHIND ARCH



PRESENT POST CHAPEL

## CHAPTER VII

### ERECTION OF POST CHAPELS NOT AUTHORIZED UNTIL JULY 28, 1866.

**A**LTHOUGH the government provided the post with a chaplain for a greater part of the period since 1838, it failed to authorize any expenditure for the erection of buildings in which to hold divine service until 1866, when such authorization found space in an act reorganizing the army.

Fortunately, the post authorities were enabled to meet the want of such facilities by setting aside, from time to time, such rooms as could be spared.

For a number of years, long prior to 1850, a one story frame building on what is now Scott Avenue, was used for chapel and school purposes. The building occupied a site immediately south of the present post-office building, then used for a parsonage. Mr. Beddow, who came to the post in 1848 states that this was the building so used, while others who came here much later, question this claim. It is believed, however, that as the parsonage was erected immediately south of this building, it is more than probable that Mr. Beddow's claim is correct.\* Somewhere in the fifties the building was vacated and the chapel transferred to a large room in a one-story brick building, where now stands Pope Hall†. For two months in

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\* The building was later turned into officers' quarters and remained standing until about 1877. The author recalls the fact that Lieutenant E. W. Pope, Fifth Infantry, occupied a part of it.

† Pope Hall was named in honor of Colonel James W. Pope, Assistant Quartermaster General, U. S. Army, who, as commandant of the U. S. Military Prison, planned the building and superintended its construction with prison labor.

1854, the room was vacated and used for the first capitol of the territory\*, and on its vacation reoccupied. During this intermission two rooms in the south end of a dragoon barrack, later known as McPherson Hall, were used for chapel purposes. The occupation of the room in the one-story building continued until 1878, when the present chapel, the construction of which began in that year, was occupied.

In 1878 the authorities decided to provide the residents with a chapel worthy of the post. The present chapel was the result. The site was formerly occupied by the post trader's store, conducted by the late Hiram Rich, from 1841 until 1862. The chapel was constructed by authority of General Pope, ex-officio commandant of the U. S. Military Prison, with the labor of its inmates. Colonel Blunt,† "governor" of the Prison, supervised its construction. The corner stone was laid Easter Sunday, May 5, 1878, by Bishop Vail, of the Protestant Episcopal diocese of Kansas. The ceremony of dedication took place November 28, 1878. The placing of tablets upon the walls of the chapel to the memory of deceased officers and enlisted men originated with the late Colonel W. J. Volkmar, Assistant Adjutant General of the

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This he accomplished at a cost to the government of less than \$5000. The building was completed in the fall of 1894 and dedicated to amusement purposes by the Twentieth U. S. Infantry.

\* The act of 1854 organizing the territory of Kansas designated Fort Leavenworth as its temporary capitol. This designation met with such strenuous opposition on behalf of the War Department that Congress later made an appropriation of \$50,000.00 for the erection of an executive building (capitol) at such point as the territorial legislature may have selected as a permanent capitol.

†Colonel Asa P. Blunt, an officer of the Quartermaster's Department, was "governor" and commandant of the prison from 1876 to January 1, 1888. He died October, 4 1889.



army, then serving on the staff of General Pope. The plan was readily approved, and among the first to respond were the officers and men of the Seventh Cavalry. These caused three tablets to be placed in memory of their dead comrades over and on each side of the entrance, within the chapel walls. Later, others followed. To one long identified with the army the reading of these tablets recalls memories and events which prove that the scythe in the hands of Father Time is never at refreshment.

The large tablet to the memory of General Pope\* was placed there by the admirers and friends of the distinguished officer. To one who did much for the cause of religious worship at the post and to whom the garrison is indebted for its beautiful chapel this tribute was well deserved.

The present organ of the chapel, known as the "Sherman-Sheridan Memorial Organ" was secured through subscriptions raised among officers of the army, but more particularly through the congregation. To refresh the author's memory on the subject he wrote General Carle A. Woodruff, with whom the idea of securing such an organ originated. From his response the following is quoted:

"I first spoke to Colonel Townsend, who was in command. I then wrote to Mrs. Sheridan and Miss Sherman and obtained their approval. I now wish I had their letters. I had a circular printed at the military prison, Captain Pope offering to have it done. Sent a circular to every officer who had ever been at Fort Leavenworth, so far as I could ascertain, and asked a contribution of only one dollar each. I remember that three officers responded by sending me ten dollars each. Several sent five dollars and quite

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\*Funds for this purpose were solicited by Captain James W. Pope, commandant of the U. S. Military Prison.

a number two dollars each, and the large majority the one dollar that I asked for but promised to send another dollar if required. Two officers disapproved of the idea."

The organ was manufactured by the Carl Barckhoff Church Organ Company, of Salem, Ohio. It is eight feet wide, five feet deep, and from fourteen to sixteen feet high. The case is made of native hard wood. A similar organ was later built for the chapel of the military prison.

The rites of baptism and marriage ceremonies have taken place by the score within the sacred precincts of this chapel. A call of the roll of those united there in marriage would prove too long, but would be found to contain names of some who have attained professional distinction in the service of their country.

The church-going population of the post has outgrown the limitations of its chapel accommodations. The need for greater capacity has long since been recognized by the local military authorities, followed up by an effort a few years ago resulting in the approval by the war department of an expenditure of \$15,000 for enlargement, but beyond this nothing has been done in the way of remodelment. Chaplain Axton, Eighteenth Infantry, initiated this movement for a larger chapel. At the time the approval of the war department was obtained, he was relieved from duty at the post resulting in an abandonment of the proposition.

The building now used for a post office was the post's parsonage. The late Percival G. Lowe,\*

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\*Percival G. Lowe served in Troop B, First Dragoons from 1849 until 1854. Upon his discharge from the army he was employed by the Quartermaster's Department in positions of trust. Later he settled in Leavenworth county where he rose to a place of honor at the hands of the people. He ser-

author of "Five Years a Dragoon" states that upon his arrival at the post in 1849 this building was so used by Chaplain Leander Ker. Chaplain Stone, who succeeded Ker, occupied the building until 1868 when he left the post for Fort Sully.

It is not known just when the building ceased to be a parsonage, but it is believed to have occurred very early in the seventies, if not in the later sixties, to permit improvements along modern lines for occupancy by Major Wm. McKee Dunn, jr., Second Artillery, an aide to General Pope. The Dunn's lived there until 1883. Their home was the social hub of the garrison. Mrs. Dunn was the daughter of Senator Morrill of Maine and very popular in social circles. The Blaines, Shermans, and many other distinguished families were frequent visitors there. It was in this house General J. J. Coppinger first met Miss Alice, a daughter of the late Senator J. G. Blaine, who later became his wife.

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ved as sheriff of the county and state senator. His book "Five Years a Dragoon," depicts the life of a soldier on the plains in the early 50's. The narrative is written in an interesting vein and its reception by military men at home and abroad has been of a most complimentary character, "furnishing copy of a most desirable kind."



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## Division Six

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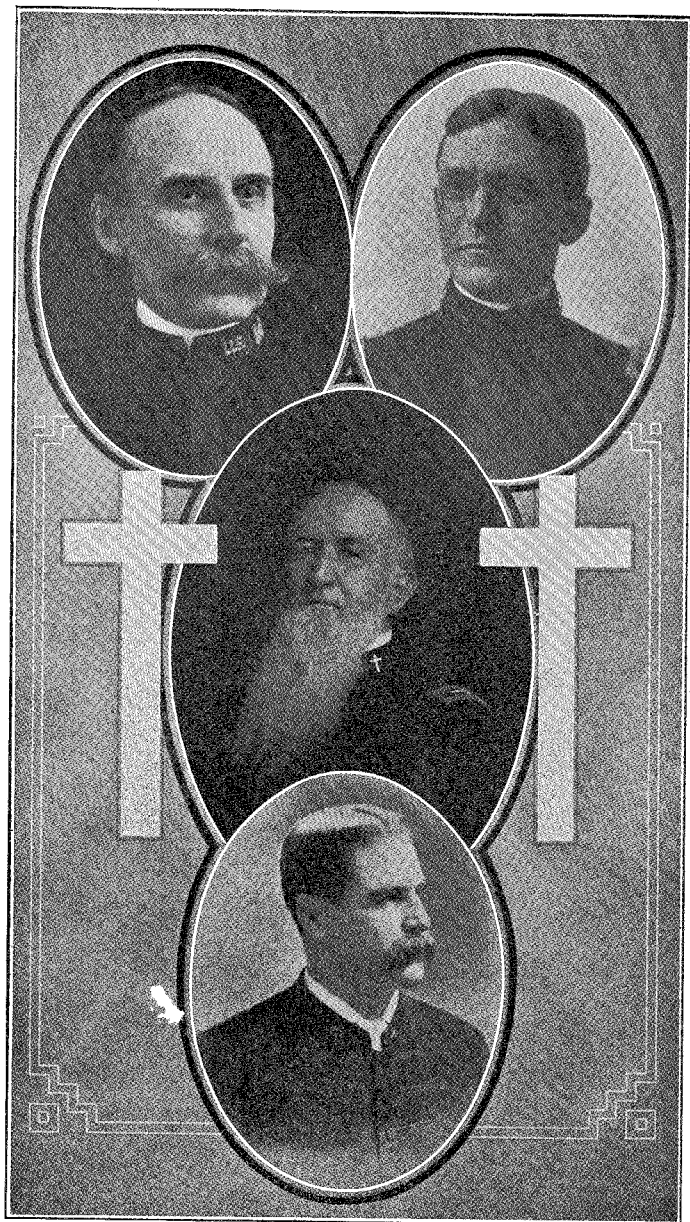
Army Chaplains at the United States  
Military Prison

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CHAPLAIN C. C. PIERCE

CHAPLAIN H. PERCY SILVER

CHAPLAIN J. B. MCCLEERY †

CHAPLAIN T. W. BARRY †



## CHAPTER VIII

### SOMETHING OF THE WORK DONE BY CHAPLAINS AT THE U. S. MILITARY PRISON

**U**PON the establishment of the United States Military Prison in 1875, army chaplains were assigned to the institution but it was some time before the department provided the necessary chapel and school-room accomodations.

Under the rules establishing the prison chaplains were, and are yet, required to submit to the authorities an annual report of their work. While it is not practicable to reproduce all of these reports, nor would they prove interesting, much of them being statistical in their make-up, it is well to reproduce a few extracts covering the first few years of this work. These will give a fair idea of the character of the work required of chaplains serving at the prison. It is the same to-day as yesterday.

Chaplain A. S. Mitchell was assigned to duty at the prison in 1876 and in his first annual report for the period served, makes these comments:

“The want of proper facilities for carrying on my work, viz, a suitable chapel, school-room, and school books, has rendered it impracticable to accomplish, either in the matter of religious or secular instruction, what, under more favorable conditions might reasonably have been anticipated. Yet I feel that my labor has not been in vain, even though the fruits be not apparent as could be desired. A work like this is preëminently a work of faith, and its results are not to be measured by any material standard. The seed of truth may lie long buried before any visible fruits are apparent.

“So far as practicable, I aim to make myself acquainted with the prisoners, and by personal intercourse with them seek to gain their confidence. With very rare exceptions I have found them to be as easily approached and as ready to yield to the power of kindness and sympathy as any other class of men. By thus acquainting myself with them individually, I often obtain an opportunity of speaking a word in season, which may even be more effective for good than any more public ministration.”

Again in his second annual report—1878—Chaplain Mitchell mourns the absence of the facilities so desirable for his work, saying their want has proved a great hindrance to the successful prosecution of his labors. “With the proper facilities for carrying on the work,” he continues, “I might reasonably hope for a largely increased attendance upon the services and obtain much better results.”

In 1881, soon following his inauguration, President Garfield appointed Rev. J. B. McCleery of Kansas, a chaplain in the army, assigning him to duty at the Military Prison to relieve Chaplain Mitchell, who was transferred to a station in Arizona. At the time of his appointment, Chaplain McCleery was serving in the capacity of chaplain at the Kansas State Penitentiary, and thus had experience in the work required at the military prison which fact the department did not fail to recognize when deciding upon his assignment.

At the time of his appointment the prison authorities had provided the institution with chapel and school-room facilities, such as were wanting under Chaplain Mitchell's administration of the religious affairs of the prison, and the cause for the latter's just complaints was no longer present.

That Chaplain McCleery possessed a thorough

knowledge of the work in hand and knew how to deal with it, is amply illustrated in the following extract from his first official report submitted a few months following his assignment to the prison. He makes these observations:

“ . . . In the absence of any precedent, it is a question of what should be said and what left unsaid. Statistics unclothed are but mocking skeletons, and to put them into proper and attractive attire is the one difficult task to him who seeks their utility. As the future worker bases much of his efforts upon knowledge of the past, it is but just that such information as will lead to more perfect adaptation of means to ends be left upon record; hence the value of statistics. There are some things, however, that laugh the maker of figures to scorn, and one of these is the spiritual condition of men. He who ‘searcheth the heart and trieth the reins’ only can tell absolutely, whether a life is hypocritical or genuine.

“ . . . Reformation, then, becomes a prime factor in this prison work problem. To give the results in figures, during the seven years’ life of the prison, of the chaplains’ department looking toward the problem mentioned, is a human impossibility. It can only be hypothicated, and much of that might be wide of subsequent evidence. The chief difficulty in dealing with this class of men is to reach them. First, because so many of them have no foundation on which to build a moral character; and, secondly, because they studiously avoid coming in contact with those persons and ideas that lead in that direction. A character once molded and chrystalized is very difficult to reconstruct, and the character of boys in this country, for law or against it, in principle is fixed years before their majority. For instance, as

near as we can estimate, 30 per cent, is the weekly average of attendance on divine service here during the fiscal year just closed. Add to that 15 per cent of Roman Catholics, who attend their own service, which is held monthly, and you have a total of 45 per cent. Now, what per cent of all go away determined to reform is beyond our ken. Those who attend are good listeners, and if it does not savor too much of the ego, am constrained to say that I believe many are benefitted, and will henceforth be found among the better citizenship of the country.

“Strong drink with its kindred evils is the leading potentiality in populating this institution. Two years (less the commutation) of enforced prohibition does a good work for many of these men. The appetite is in some measure put under control, and their conscience awakened to what they have been, and what they may be. Just how far compulsory treatment for mental, moral and physical aberrations should be carried on is one of the questions in debate. Those who have intelligently studied it, both in theory and practice, are the strongest advocates of humane, but rigorous, measures. The gingerly methods, while no more humane, are destructive of discipline, without which such institutions become fertile fields for intrigue and vice.”

The desire of many of the post's residents to attend divine service at the prison chapel during Chaplain McCleery's ministration, whose oratorical gifts and forceful sermons had given him a state-wide reputation before his entry into the army, caused the prison authorities to enlarge the chapel accommodations so as to permit their attendance. A large gallery was constructed so as to separate the outside congregation from the prisoners and to facilitate direct entrance from outside the walls. This arrange-

ment worked splendidly. While the service was of the simplest character, the chaplain's sermons were the attraction and the garrison flocked to hear him. It was often remarked during his ministration at the prison that while the service at the post chapel was only lightly attended, the capacity of the prison chapel, large as it was, was taxed to its limits; conclusive evidence that divine service conducted along lines to meet the "masses", irrespective of rank, station or wealth, will attract large congregations. It proved, too, that army men will fill any place of worship within a military station if the service is made attractive, not that it should be imposing, but the sermons of a kind to be easily understood and form a discussion of current topics illustrative of some religious problem. Chaplain McCleery knew how to meet this requirement.

The chaplain filled this post for more than ten years. The author, who enjoyed his intimate acquaintance, knows of numerous instances where former inmates of the prison were much benefitted because of their contact with him; men who have gone out of prison with a better appreciation of their fellowmen; who engaged in business and mechanical pursuits and lived to enjoy the respect of their neighbors.

Chaplain McCleery was transferred from here to Fort Logan, Colorado, a new post, which had been completed only a short time previous. There he remained until his retirement from the army. His death occurred suddenly at Fort Sheridan, Illinois, March 6, 1903.

Chaplain McCleery was an American in every sense of the word. Neither rank nor riches had any influence upon him and his work. He was a man of the people and his early struggles to reach a top

rung of the ministerial ladder was, indeed, a task to try his soul. But he continued ever hoping that the future would bring its reward. Who, that had the pleasure to know him, can say, it didn't? His popularity among all classes in the army furnished the proof. Had he remained in the ministry in civil life, his elevation to a high place in the "Christian" denomination was certain. He possessed executive ability and ambition. In the army he was limited by law to the post he held, and while it gave no encouragement for the future, the government obtained his best efforts and what more can any one do to meet the promise made by his obligation so to serve?

Post Chaplain C. C. Pierce, U. S. Army, then stationed at Fort Supply, Indian Territory, succeeded to the post made vacant by Chaplain McCleery's transfer in 1891 and remained on that duty until the prison's abandonment July, 1895. He was then transferred to Fort Apache, Arizona. Reference to Chaplain Pierce has already been made in a previous chapter.

Upon the abandonment of the military prison and the establishment of a United States Penitentiary under the control of the Department of Justice, the general public was excluded from divine service in the prison chapel. Rev. B. Cade of North Carolina, was the first chaplain under its new control. He was succeeded by Rev. J. F. Leavitt, of Leavenworth, who is its chaplain at this writing.

Early in 1906 the prison was abandoned as a civil institution, transferred back to the War Department and the United States Military Prison reestablished. An assignment of chaplains then followed and the following have so served:

Chaplain Percy H. Silver, Thirteenth Cavalry, to February 28, 1909.

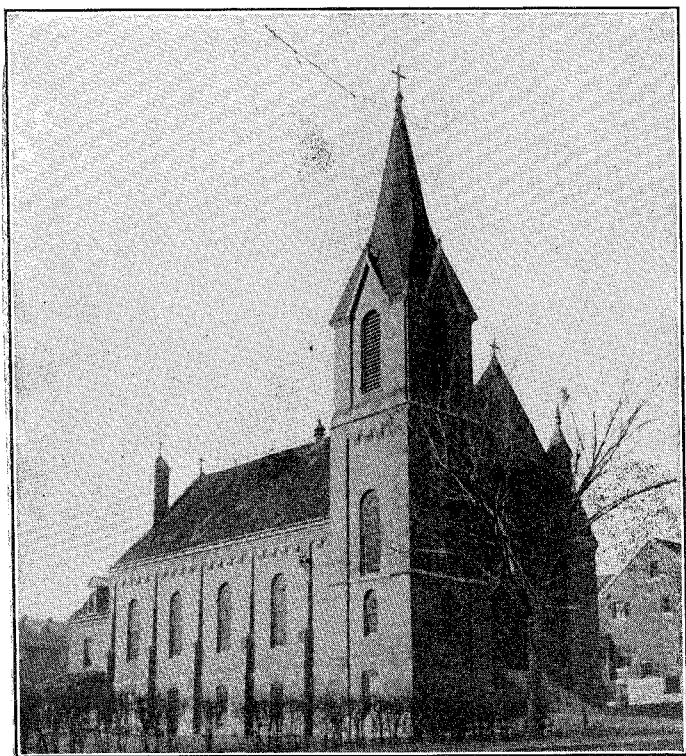
Chaplain Francis B. Doherty, Seventeenth Infantry.

Chaplain John A. Ferry, Tenth Infantry.

Chaplain Silver has since resigned from the army and now holds an important post under the direction of the Board of American Missions of the Protestant Episcopal church. He was a popular minister. Frequently he held services at the post chapel in the absence of a regular chaplain and did much to improve conditions of the church. He secured the organization of an Altar Guild, (reference to which will be made in a subsequent chapter), which has done much to build up the affairs of the local chapel.

The necessities of the service required that Chaplain Silver be relieved, and join his regiment, under orders for service in the Phillippines. He was relieved by Chaplain Francis B. Doherty, Seventeenth Infantry, who remained here until August 9, 1910, and he in turn was relieved by Chaplain John A. Ferry, Tenth Infantry, the present incumbent.

The two last named clergymen are of the Roman Catholic faith and the first army chaplains of that faith assigned to service at Fort Leavenworth.



PRESENT CATHOLIC CHURCH



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## Division Seven

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### The Roman Catholic Congregation

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## CHAPTER IX

### CLERGYMEN WHO MINISTERED TO THE FAITHFUL AT FORT LEAVENWORTH

**A** HISTORY of divine service at Fort Leavenworth would not be complete without an account of the Catholic congregation.

As already told this field was occupied by Catholic missionaries almost from the date of the post's establishment. Most of the church's post history, however, was made during the past forty years.

For many years succeeding the missionary labors of Father Quickenborne, Fort Leavenworth was frequently visited by Jesuit fathers, but not until 1869 was one of their number regularly assigned to attend to the spiritual wants of its officers, soldiers and civilian employees.

Through the courtesy of President Rogers of St. Louis University, founded by Father Quickenborne, the author is enabled to present a list of the Jesuit missionaries who visited here in an early day. It is as follows:

Charles Van Quickenborne, 35, 36.

Christian Hoecken, 35, 36, 37, 39, 41, 42, 44, 45, 46, 47, 48, 49.

Adrian Hoecken, 42.

Felix Verreydt, 37, 41, 42, 44, 45, 46, 47, 48.

Anthony Eyesvogel, 39, 40, 44.

Herman Aelen, 39, 40, 41, 42.

Nicholas Point at Westport, 40.

Francis Xavier DeCoen, 45.

John F. Diels, (not yet ordained priest) 45, 46.

Charles Truyens, 47.

Maurice Galliard, 48, 49.

John Baptist Duerink, 49.

The last named priest was a cousin of Father DeSmet. He was drowned in the Missouri river on one of his excursions. There was a general impression at the time that his death was due to foul work of thieves. His body was never recovered.

President James McCabe, S.J.,\* of St. Mary's College, St. Mary's, Kansas, responding to inquiries concerning the labors of missionaries in this field, furnishes the following:

"He, Father Quickenborne, was succeeded on the mission among the Kickapoos by Father Felix L. Verreydt, S.J., and Christian Hoecken, S.J. In January, 1838, Fr. Hoecken, on receiving an invitation from the chief of a band of Christian Pottawatomies, lately established on the Osage river, in Linn county, Kansas, went to them; and from this visit and from friendly intercourse may be traced the causes which at an early date brought into existence St. Mary's College. The mission among the Kickapoos was abandoned, and the fathers established their base among the Pottawatomies, first at Sugar Creek, in Linn county, and afterwards at St. Mary's, to which point the Pottawatomies were transferred by the government in 1846-48. Fr. Verreydt was indefatigable in visiting all stations in eastern Kansas and western Missouri where white settlers were to be found.

"Right Rev. John B. Miede,† S.J., was conse-

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\*Society of Jesus. The priests who belong to this Society are known as "Jesuits."

† John Baptiste Miede was born in Chevron, Savoy, September 18, 1815. He was consecrated Bishop of Meseena May 24, 1815, and raised to the dignity of Vicar Apostolic over the country inhabited by the Indians lying between the Rockies and the western boundary of civilization. He arrived at St. Mary's Mission soon after his elevation and resided there un-

crated March 25, 1851, and established himself at St. Mary's Mission. He remained at St. Mary's till 1855, when he removed to Leavenworth. The following Jesuit fathers were stationed at Leavenworth with Bishop Miede:

- 1858-1859—Rev. James M. Converse, S. J.
- 1862-1865—Rev. Francis Xavier DeCoen, S. J.
- 1865-1866—Revs. Aloysius Laigneil, S. J., and Paul M. Ponziglioni, S. J.
- 1866-1867—Revs. Aloysius Laigneil, S. J., and John I. Coglin, S. J.
- 1868-1870—Revs. Aloysius Laigneil, S. J., and Peter J. de Meester, S. J.
- 1870-1871—Revs. Aloosius Laigneil, S. J., and Michael J. Corbett, S. J.
- 1871-1872—Revs. Ignatius Panken, S. J., and Michael J. Corbett, S. J.
- 1872-1873—Rev. Ignatius Panken, S. J.
- 1873-1874—Rev. John Schultz, S. J.

“Rev. Father Schultz was the last of the Jesuit Fathers who resided at Leavenworth. In 1874 Bishop Miede resigned and was succeeded to the bishopric of Leavenworth by Rt. Rev. Louis M. Fink,\* D. D., O. S. B. §

till 1855, when he established himself at Leavenworth. In the years following under his episcopate the church began to prosper, and priests of the Jesuit Order came from all directions to his aid. To his energy and intermittent hard labor is due the erection of the stately cathedral at Leavenworth. He resigned his episcopate in 1874 and for a time made his home at the University of St. Louis. Later he was transferred to Woodstock, Md., and after founding a college in Detroit, Mich., in 1877, returned to the Maryland convent and there passed away July 20, 1884.

\* Bishop Louis Maria Fink, of Leavenworth, was born in Triftersburg, Bavaria, in 1834. He came to the United States in 1852, and finishing his theological studies in 1857, was then ordained a priest. At Covington, Ky., he established a convent of the St. Benedictine Nuns and built a church. He then went to Chicago as pastor of St. Joseph's church, and his

"I have obtained the names given above from the official records of the Missouri Province, as well as the dates of the residence of the several fathers at Leavenworth."

For a number of years Bishop Miede gave personal attention to Fort Leavenworth, frequently saying mass. So important a point did he regard the post that in 1869 he named Father Laigneil as the first pastor of the Mission.

The following is a list of the clergymen who succeeded him and the period which they served at Fort Leavenworth:

- 1871-1873—Rev. Ignatius Pankin, S. J.
- 1873-1874—Rev. John Schultz, S. J.
- 1874-1876—Rev. Ambrose Butler, S. J.
- 1876-1879—Rev. James O'Reilly.
- 1879 ————Rev. Gregory Kelly.
- 1879-1883—Rev. Thomas Downey.
- 1883-1884—Rev. John Hurley.
- 1884-1892—Rev. T. H. Kinsella.
- 1892-1895—Rev. Alexander Jennings.
- 1895-1905—Rev. T. J. McCaul.
- 1905-1906—Rev. William Ospital, O.S.B.
- 1906 to date Rev. J. M. Dougherty, O.S.B.

missionary labors were so successful that the church could not contain the numbers who came to hear him; whereupon he built a new and costly church, with schools attached to it. He was next appointed prior of the Benedictine Monastery at Atchison, Kansas, and also vicar-general of the vicar-apostolate of Kansas. In 1871 he became coadjutor bishop and was transferred to the newly erected see at Leavenworth in 1877. Under his care the number of his co-religionists in the diocese grew from 35,000 to 80,000. He died March 18, 1904.

Upon the demise of Bishop Fink, Bishop Lillie became his successor. Since then Bishop Lillie has been appointed Coadjutor Bishop to Archbishop Hogan of Kansas City, Mo. Right Rev. Bishop John D. Ward, for a number of years pastor of the Leavenworth Cathedral succeeded Bishop Lillie in 1910.

§ Order of St. Benedictine.



REVEREND AMBROSE BUTLER †	REVEREND JAMES O'REILLY †
RIGHT REVEREND JOHN B. MIEGE †	
REVEREND JOHN HURLEY †	REVEREND THOMAS DOWNEY



## CHAPTER X

### WHAT LED TO CONSTRUCTION OF FIRST CHURCH AND DIFFICULTIES UNDER WHICH ACCOMPLISHED

**I**T was not until 1870 that steps were taken to secure a building in the post, dedicated exclusively to Catholic service. For some years prior thereto a one-story frame building which had been occupied by a troop of the Seventh Cavalry, was used for the purpose. Commenting upon the use of this building, General Michael R. Morgan, at the time Chief Commissary of Subsistence of the Department of the Missouri, stationed at the post, in an official communication to higher authorities seeking relief from then existing conditions with reference to the lack of appropriate accommodations for Catholic service, said:

“This temporary chapel was also used by the regimental band at the post for practice. It was found that the band spilled their beer over the altar and that they entered the recess back of the altar used as a sacristy and disturbed what they found there. It was thought that this could easiest be mended by the Catholics putting up their own church edifice.”

The building of a Catholic chapel originated with army officers. Their influence was brought to bear on the bishop to have him make application for permission to erect such a building.

The suggestion was heartily endorsed by Father Panken, who prevailed upon Bishop Miede to apply to the Secretary of War for a building site. The bishop realized something should be done and accordingly addressed the following communication to that official:



LEAVENWORTH, KANSAS

TO HIS EXCELLENCY,

December 10, 1870.

*The Secretary of War,**Washington, D. C.*

SIR:

I beg leave to expose to your excellency that there is a considerable number of Roman Catholics at Fort Leavenworth, Kansas, to whom I consider it my duty to give the facilities which all Christian denominations give to their members.

Thus far it has not been possible to obtain a place or chapel exclusively dedicated to Catholic worship, which is a great inconvenience, not only to the clergyman who appoints days to officiate at the fort, but also to the members of the church. To obviate all difficulties, I take the liberty to ask that a piece of ground at or near the fort be set apart, and that the buildings erected thereon be for the exclusive use of Roman Catholic worship.

Hoping that my petition will be favorably considered, I remain, of your excellency, the humble, obedient servant,

(Signed)

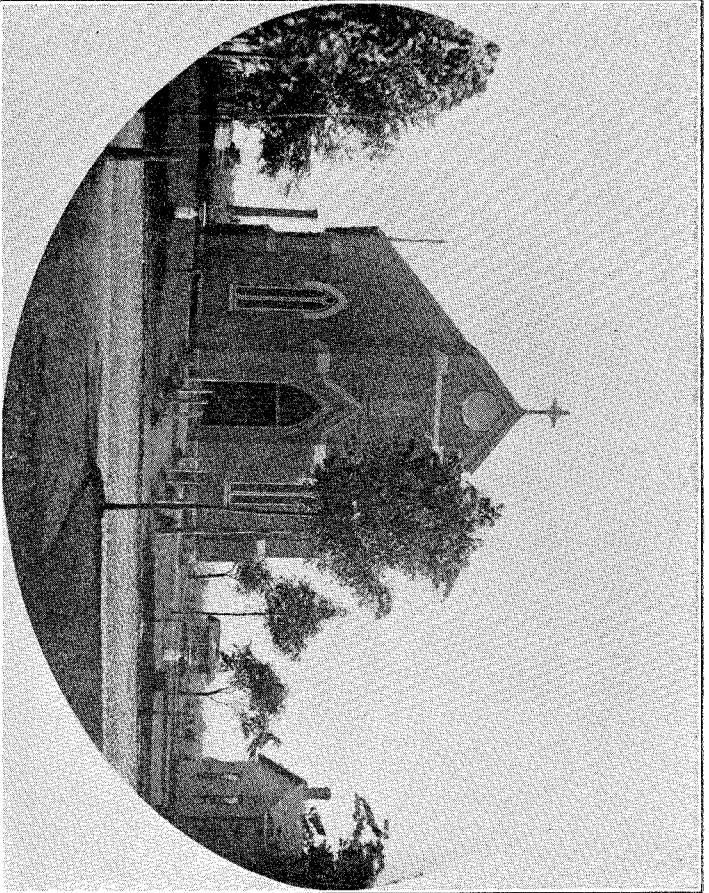
JOHN B. MIEGE,

*Bishop of Kansas.*

General Pope endorsed the proposition and the war department gave its consent. A board of officers was appointed to select a site. This done, work was energetically begun collecting funds by General Morgan and Ordnance Sergeant Cornelius Kelly.\* In a few months this officer and Sergeant Kelly turned into the building fund over \$3,000 which together with other contributions and much aid from

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\*Cornelius Kelly was Ordnance Sergeant at the post from 1868 to 1886, at which time he was retired, completing thirty-four years active service. He is now living in Leavenworth. His service, before appointment as ordnance sergeant in 1861 was in the artillery.



FIRST CATHOLIC CHURCH, NOW UNION HALL. PAROCHIAL SCHOOL TO RIGHT



the quartermaster's department, enabled the church authorities to start the work of construction. The corner stone was laid in the fall of 1871. After much delay and a hard struggle the building was placed under roof.

Father Schultz succeeded Father Pankin, who, in a short time, was followed by Father Butler.\* He is said to have displayed remarkable administrative ability, collecting, within four months, the sum of \$1,300. The church was plastered and the floor laid during his administration.

Rev. James O'Reilly, subsequently bishop-elect of Wichita, succeeded Father Butler. He remained pastor about five years in which time the church was virtually relieved of all indebtedness. He collected from the soldiers on successive pay days the large sum of \$1,000. This good father remarked before his death that the task was the hardest one of his life, and that there was no authority on earth that could induce him to undertake the like again.

Owing to a very considerable reduction in the number of civilian employees at the post the bishop became concerned as to how to meet the heavy obligations incurred, because of a like decrease in the size of the congregation. It was here the self-sacrifice and fine executive ability of Father O'Reilly in the administration of church temporalities, first plainly showed themselves. Notwithstanding the paucity to which the congregation was reduced, he not only paid off the remaining church indebtedness within the period of his Fort Leavenworth pastorate, but added many improvements, such as an

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\*The Rev. Father Ambrose Butler was educated in Dublin; was a distinguished scholar and author and a fluent speaker. His last years were spent in St. Louis, where he established St. Cronin's Parish. He also founded a colony in Kansas now called Blaine.

altar, at a cost of nearly \$500, communion rail, confessionals, and pews. Later Father O'Reilly became pastor of the church at Topeka, followed by his appointment as bishop of the newly created diocese of Wichita, but before being able to take charge of his episcopate he was called to answer the summons from on High.

It was under such difficulties the church was finally completed. Upon dedication it was named "St. Ignatius Chapel" in honor of Ignatius de Loyola, the Soldier-Saint, who founded the "Society of Jesus"\*

The citizens of Leavenworth, irrespective of religious faith, were liberal contributors. When completed, more than ten thousand dollars had been expended on the church.

The next in succession was Rev. Gregory Kelly, a fine speaker and a young man of affable manners. Father Kelly forwarded the work and did many things to complete the task began in 1871.

Rev. Father Thomas Downey, one of the many popular clergymen known in this section, and now chaplain of St Mary's Academy, south of the city, came next in succession—1879-83. Like those preceding him, he worked willingly and unceasingly to make the parish worthy of the name and post. He gave special attention to the inmates of the U. S. Military Prison, ministering to those of his faith.

Father John Hurley, a son of Leavenworth, followed Father Downey. This young man left the parish in a flourishing condition financially.

Rev. Father Kinsella succeeded Father Hurley

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\* In the fall of 1894 the 20th Infantry arrived here from Montana. With it came a number of "garrisons" of the Army and Navy Union, which obtained permission to hold their meetings in this building. The name of Union Hall was given it.

to the Fort Leavenworth charge and became its first resident priest. Up to this time the pastors having in charge the Fort mission made their home in the rectory of the Leavenworth cathedral, but Bishop Fink concluded that the time had arrived when the pastor at Fort Leavenworth should be required to "shift" for himself.

If Father Kinsella could be induced to write of his struggles at Fort Leavenworth during the seven and one-half years of his pastorate it would prove a chapter intensely interesting to those not familiar with the hardships and privations endured by this faithful priest. The author happened to know Father Kinsella intimately during all the years of his residence at the post, a friendship which continues to this day, and it gives sincere pleasure to make of record here that better things have come to him, a just reward for unceasing effort to fulfill every obligation to serve his Master.

Father Kinsella was ordained in the cathedral at Leavenworth by Bishop Fink, July 17, 1884, and on August 12, the same year, assigned to the Fort Leavenworth mission, the bishop remarking at the time, "This is a mission I would not give to everybody." Whether this view was meant in a Pickwickian sense, or, that it came from him as a result of conviction, does not matter at this late day, but Father Kinsella, considering the struggles of those years to "keep his head above water", must have often, in moments of meditation, perhaps hours and days, asked himself, "If this was the bishop's best, what may be his worst?" At any rate, the good priest obeyed, as becomes a true Christian soldier.

The Fort Leavenworth mission included Kickapoo township, Delaware township including the town of Lansing, the State Penitentiary, the U. S. Mili-

tary Prison, the County Poor House and Saint John's Hospital, with an occasional opportunity to a little extra work in and around the cathedral. Father Kinsella held services in three churches and four chapels during the month; in all seven places had to be attended, and in each place a different class of people had to be addressed and their spiritual wants provided for. There was then no salary attached to any of these appointments. The people attending the Fort church, however, were exceeding kind to their pastor. Kickapoo contributed about \$150 or \$200 a year, and Delaware about \$100. The balance, about \$300, was given by the Fort congregation. These amounts came at irregular intervals, often falling short of the usual sums but, on the whole, Father Kinsella's condition was an improvement on that of his predecessors. It gives one some idea of the peculiar conditions then existing, and of the unrequited and laborious work done by Catholic priests in these parts in early days. Relief came to Father Kinsella at last in a division of territory by taking from him all the missions and institutions south of the city, leaving for him the post, military Prison and Kickapoo. He took up quarters at Fort Leavenworth where, unknown, unsheltered and unprovided for by the government, he eked out an existence replete with many amusing incidents.

The then post trader, Major W. H. Keeling,\* through the intervention of faithful Sergeant Kelly,

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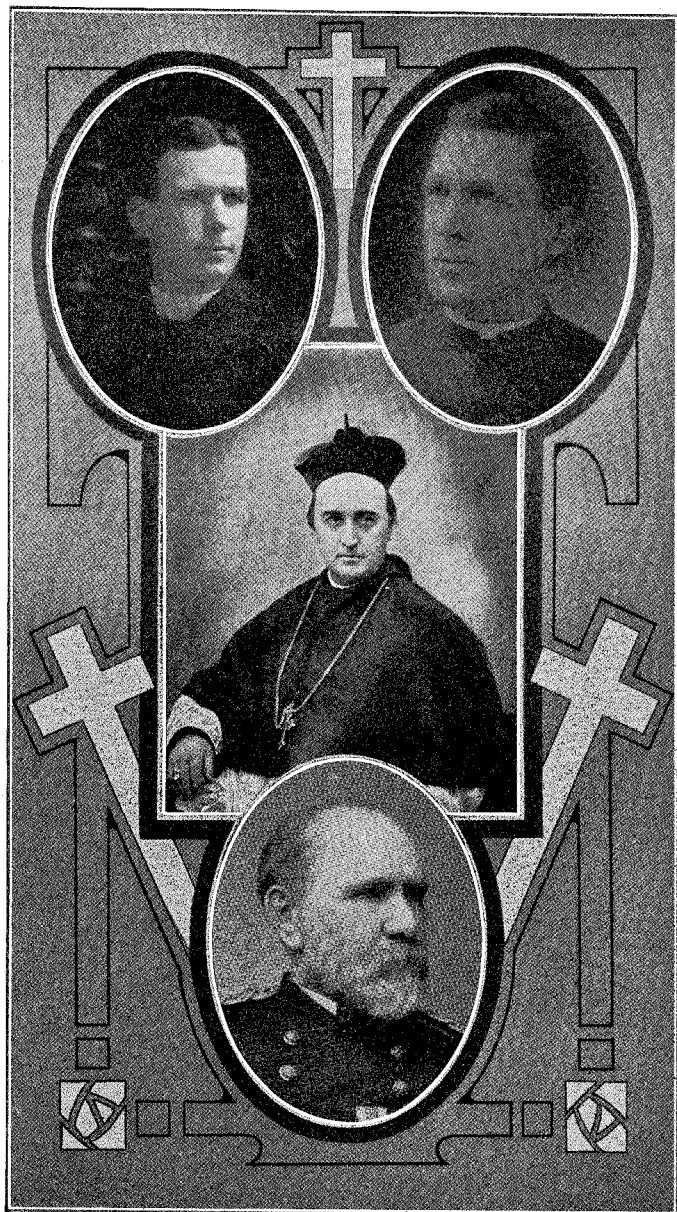
\*Major W. H. Keeling, a former officer of the Thirteenth U. S. Infantry, Post Trader. Upon completion of a new post hospital in 1882, the old was turned into a hotel for the use of student officers of the Infantry and Cavalry School, and managed by Major Keeling. This building stood then where is now the Army Service Schools Mess in rear of Schofield and Otis halls. The hotel was run for about three years, after which the building was named "Hancock Hall" and assigned as quarters for bachelor officers.

provided him with board at \$15 per month and permitted him to occupy a room in the hotel when not otherwise in use. This latter privilege was of brief duration owing to a large influx of officers, both on account of the annual department, division and army rifle contests, and the bi-annual arrival of student officers to the Infantry and Cavalry School. This made him almost shelterless if not entirely homeless. For the first winter he found a barber's chair and placed it in the little vestry back of the chapel thus enjoying an improvised folding bed through which he made the discovery that a night spent in a barber's chair is twenty-four hours long in summer and forty-eight in winter. The next year Captain Henry Seaton, 4th U. S. Infantry, found him one evening in a closet under a stair-way of the hotel-annex, sitting on a cot holding a book in one hand and a lamp in the other. The officer, who was of a very distinguished Catholic family, protested in a tone of surprise and demanded that he vacate at once and come to his quarters where everything would be as it should for a priest. This act of kindness Father Kinsella treasures in memory as the most blessed deed that ever came to him, as it saved him from the dangers of a second winter as unprovided as the former one. In the meantime changes took place in the personnel of the post and the third winter found the old conditions revived, no shelter, but only the little vestry which had cracks in the walls and shaky windows. The young priest felt there was danger in attempting to live through another winter in such a place and after much deliberation concluded to call upon the bishop to explain matters and to seek a return to the cathedral rectory. The bishop did not grant his request, but, on the contrary, ordered him to build on another



room to the vestry and thus make himself comfortable at the post. Colonel Ruger, the post commander, objected to such a proposed addition without authority.





REV. M.J. DOUGHERTY

REV. THOMAS H. KINSELLA

RIGHT REVEREND LOUIS MARIA FINK †

BRIGADIER-GENERAL M. R. MORGAN †

## CHAPTER XI

### FIRST CHURCH BUILDING SOLD AND NEW SITE SECURED FOR LARGER EDIFICE

**W**HEN in 1870 the Secretary of War permitted the use of a site for a Catholic church, it was supposed that the ground selected would not interfere with the location of public buildings in the future. This view appears not to have been prophetic. Denying Father Kinsella permission to construct an additional room to the church rectory opened up correspondence which resulted in the purchase of the church property and a grant to select a more suitable site for a new church. The correspondence follows:

FORT LEAVENWORTH, KANSAS,

*September 15, 1885.*

REV. T. H. KINSELLA,

*Fort Leavenworth, Kansas.*

REVEREND SIR:—Replying to your letter of the 7th ultimo, addressed to the Honorable Secretary of War asking authority to build a rectory at this post, I have the honor to inform you that the request has been disapproved by the Secretary of War—"the ground occupied by the church and the frame school house being required for military purposes."

I have been directed to ascertain upon what terms the church building may be purchased, also the school building may be bought or its removal effected. Will you please inform me as soon as may conveniently be, as to the questions stated.

Very respectfully, your obedient servant,

(Signed)

THOS. H. RUGER,  
*Colonel, 18th Infantry,  
Commanding Post.*

This letter was placed in the hands of Bishop Fink under whose instructions Father Kinsella sent Colonel Ruger the following reply:

FORT LEAVENWORTH, KANSAS

*September 29, 1885.*

THOS. H. RUGER,  
*Colonel 18th Infantry,*  
*Commanding Post.*

DEAR SIR:—Having called upon the Right Rev. Bishop in regard to the request of the Hon. Secretary of War, expressed in your note of the 15th inst., I found his Lordship willing to do what ever is good for the Fort, as well as for the convenience of its present authorities.

The Secretary of War may communicate with him therefore, in regard to the church as also the purchase or removal of the school house at Fort Leavenworth. If I remember rightly, the Bishop mentioned two ways in which the question can be settled agreeably to all parties. The first was, that the government take the matter in hand and erect other buildings in every respect like the present ones, the location being acceptable to us. The second, that the government portion off a plat of ground, 200 feet square, in a location suited to the wants of the people, on which the bishop could build church, school and parsonage with the money received for the present building.

He seems to consider the question of value of small importance in comparison with the fact that a Catholic church is necessary for the spiritual welfare of his people connected with the post, prison and arsenal—each so extensive, and the whole a city in itself. It seems very proper, therefore, that this matter should be viewed in a broad light, not only be-

cause it is Fort Leavenworth that is in question, but more especially, because what has been done thus far, by the Catholic people of the Fort, has been done with the sanction of the government, and the Right Rev. Bishop does not, I think, feel himself free to barter away what belongs to the community at large, bound as he is, by most sacred engagements, to transmit this, its gift to posterity.

I am, dear Colonel, yours respectfully,

(Signed) T. H. KINSELLA,  
Rector.

HEADQUARTERS OF THE ARMY  
ADJUTANT GENERAL'S OFFICE

*Washington, December 26, 1886.*

TO THE COMMANDING GENERAL,  
*Commanding Department of the Missouri,  
Fort Leavenworth, Kansas.*

(Through Headquarters Division of the Missouri.)

SIR:—Referring to an endorsement of the 23d of October last, forwarding correspondence in regard to the occupation of the military reservation of Fort Leavenworth, Kansas, by a Roman Catholic Church, I am directed by the lieutenant general commanding the army to inform you that the Secretary of War authorized the purchase of the Catholic building in question at a cost not to exceed eleven thousand (\$11,000) dollars and the selection of a new site by the church authorities.

The selection of this site shall be subject to the approval of the war department, and with the understanding that the government shall not, under any circumstances, be required or expected to purchase any structures that may be erected thereon.

The lieutenant general desires to request the

church authorities to make application for the new site, under the conditions herein recited.

Very respectfully, your obedient servant,

(Signed)

R. C. DRUM,

*Adjutant-General.*

The terms offered in the above were accepted by the Roman Catholic church authorities and application was at once made for a new site and the privilege to construct thereon a church building.

A lease was granted by the Secretary of War in the following terms:

“The Right Reverend Louis M. Fink, as Roman Catholic bishop of the diocese of Leavenworth and successors, bishops of said diocese, are hereby granted a license, revocable at will by the Secretary of War, to erect and construct or cause to be constructed, for the use of the Roman Catholic church at Fort Leavenworth, Kansas, on a tract or lot of land two hundred feet square, being part of the United States military reservation at Fort Leavenworth, Kansas, and situated in, and being the south-east corner of the vacant lot which lies just to the south of the post hospital in said reservation, and being bounded on the east by McClellan avenue, and on the south by Pope Avenue, a church edifice, 45 by 95 feet in dimensions for the purpose of divine worship, according to the rites of said church, and a school house 25 by 50 feet in dimensions, and no other building or buildings whatsoever (the former license granted by the Secretary of War, January 24, 1878, to the said Louis M. Fink, being hereby revoked) upon the following provisions and conditions:

“1. That the United States shall not under any circumstances be required or expected to buy any structure or building erected upon said tract of land under the authority of this license.

"2. That any sum which may have to be expended after revocation of this license, in putting any premises or property, hereby authorized or used, in a good condition for use by the United States as it is at this date shall be repaid by said license or licensee."

The lease was not finally approved by both parties until June 27, 1889.

The cornerstone of the new church was laid August 18, 1889, by Bishop Fink. There were many present, including a large number of priests from throughout the diocese. The dedication took place December 22d of the same year and was an event of unusual church interest in the post.

The new edifice is of Gothic design and comports favorably with the buildings surrounding it. The rectory is a part of the main building. It is composed of a suite of eight rooms, furnished with all modern conveniences. A large hall is fitted up in the basement for social church functions.

Fine stained glass windows donated by friends to the memory of the following have been placed in the church:

Right Reverend John B. Miege, S.J., by Reverend Ambrose Butler. \*

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\* The placing of this memorial window in the new chapel by Father Butler to his superior and almost life long friend is accounted for by the following from a "History of the Sisters of Charity of Leavenworth" giving an account of the departure of Bishop Miege, upon resigning his charge of the diocese. The bishop did not wish to meet any of his priests or the sisters of charity who had labored with him so loyally. He only informed the clergy of his purpose the day before he set for his departure and this is what the author of the history says:

"His surprise must have been great, when he arrived at the depot to take the train, to see Father Butler, then stationed at Hoge (Leavenworth county), come rushing up with hat in



Mrs. Ellen Ewing Sherman\*, "Her children have risen up and called her blessed."

"General Phil. Sheridan, Requiescat in pace."

"Lieutenant-Colonel Brotherton†," by Major M. R. Morgan, U. S. A.

hand vigorously fanning himself, for he had no sooner received the bishop's letter than, without a moment's delay, he threw himself into a train that came along just at the desired time. The poor bishop was much overcome. He had devoutly wished to avoid saying 'farewell' to his priests, to whom he was attached by many and strong ties of friendship, regard, gratitude, and ardent brotherly love. Father Butler afterwards congratulated himself that he was so fortunate as to obtain this last interview with his bishop, who had received him into his diocese as a young priest, and who had been to him a father and a friend."

Father Butler was invited to be present at the dedication of the church, which he had served so faithfully at Fort Leavenworth. He was forced to decline and in his letter of regret furnished the following reminiscences concerning his former charge:

"Many years have passed over since I first visited the post, sometimes with Father McNeil, in 1867 and 1868, sometimes with Father Panken and others, but the happiest days and evenings were passed in the little frame chapel when I had charge, and when General Miles and General Williams showed their polite conduct to me. Custer's Cavalry, wild fellows that they were, had always a welcome beaming on their faces for me, and poor Captain Keogh and Captain Nolan showed the strength of their faith. But better and braver in the cause of the holy church was good Sergeant Kelly for whom I shall always cherish a deep and faithful regard. Nor can I close without referring with genuine admiration to the beautiful and exemplary character developed by General Morgan during his last years at Fort Leavenworth. I hope you will meet with a spiritual success in all your efforts which your great zeal deserves. There are many hearts brave in God's cause, beating under the blue of Uncle Sam's uniform."

\*The wife of the late General William Tecumseh Sherman, U. S. Army.

†Lieutenant-Colonel David H. Brotherton. This officer was stationed at Fort Leavenworth for a number of years, while a

"Genevieve," a votive offering by Lieutenant and Mrs. W. H. Johnston\*, U. S. A.

"Colonel George Gibson, Requiescat in pace."

"Right Rev. James O'Reilly," by the people of Kickapoo.

"Right Rev. Charles J. White," by General Thomas M. Vincent†, U. S. A.

"In honor of General Alexander McDowell McCook."‡

Captain in the Fifth Infantry. Major Michael R. Morgan, of the Subsistence Department of the Army, was stationed at the post at the same time serving on General Pope's staff. There was a close intimacy between these two officers, and the window was placed in the new chapel, after its dedication, in memory to a devoted friend and brother officer. Colonel Brotherton died September 17, 1889.

\*Now Lieutenant-Colonel W. H. Johnston, U. S. Army.

†General Vincent was for many years an officer of the Adjutant General's Department.

‡ An incident worthy of note followed the ceremony of dedication. It was the presentation of a handsome sword to General A. McD. McCook, who, as commanding officer of the post, rendered material aid in the negotiations for the purchase of the old church building and the procurement of authority for a new site.

His Eminence, Cardinal Gibbons, authorized the use of his name in connection with that of Right Rev. Bishop Fink in the presentation of the sword.

General McCook, early in his career as an officer, had shown by his conduct his support of the Catholic clergy in the Far West, as well as toward every institution of charity. It is told that when a young lieutenant he stood by the then Right Rev. Bishop Lamy, of New Mexico, in an hour of imminent peril. While stationed at Santa Fé he discovered a plot having for its end the assassination of the new bishop. He at once ordered his men to stand guard near the episcopal residence while he himself remained with the bishop till far in the night, and thus for several evenings awed the mob until the plot was finally abandoned.

When stationed near Salt Lake City he found the Sisters of the Holy Cross greatly hampered by the Mormons, being

The financial history of the Fort Leavenworth mission shows that from 1870 to 1890, there had been received from all sources, including the sum of \$11,000 paid by the government for the old church, \$35,172.72.

The original contract for the new church called for \$10,707.00. Extras and the additional cost of the priest's house and school building brought the total to \$15,233.85.

The income to May 1, 1890, with which to meet the cost of the new church including the \$11,000 received from the Government was \$13,090.07 leaving upon the church a debt of \$2,143.78.

By December 31, 1891, Father Kinsella, through efforts at collecting and lecturing at other points succeeded in further reducing the debt and upon his transfer to Horton parish in January, 1892, assumed all of the remaining indebtedness excepting \$500. In 1895 he was appointed Chaplain of the Soldiers' Home at Leavenworth which enabled him to meet this obligation. Aside from the \$1300 of which the obligation consisted it did not include \$300 paid for the organ of St. Ignatius chapel.

These are some of the personal sacrifices made by Father Kinsella which were known only to the bishop and a few of his intimate friends.

Quite recently Father Kinsella resigned his post as chaplain of the Soldier's Home at Danville, Ill., to which he had in the mean time been transferred and returned to the Leavenworth diocese placing his services at the disposal of its bishop, Right Rev. John D. Ward. An assignment as pastor of Sacred Heart church in Leavenworth followed.

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unable to obtain the city water for their new hospital. The General, hearing of it, ordered his men to run the pipes from the Fort Douglass reservoir down to the city and into the hospital, thus conferring a very great favor on these Sisters.

Rev. Father Jennings, the youngest son of a Leavenworth citizen, came here from Horton to relieve Father Kinsella remaining until April 18, 1895, being in turn relieved by Rev. Father McCaul.

Father McCaul administered the affairs of the mission for more than ten years remaining in this field to November 12, 1905. The congregation suffered greatly in numbers on account of the Spanish-American war. Despite this reduction Father McCaul managed to relieve the church of its remaining indebtedness of five hundred dollars. He continued in the performance of his ministerial duties at post and federal prison. He was the first of the clergymen to receive an annual salary of \$300 from the federal prison where his good offices were much appreciated. This financial assistance came as a silver lining to the dark and lowering clouds, threatening to envelop a religious charge which had been given life and reared under most trying and many adverse conditions.

Rev. Father William Ospital, O.S.B., followed Father McCaul, remaining until August 27, 1906, when the present incumbent Rev. Father J. M. Dougherty, O.S.B., assumed charge.

The congregation was never more prosperous than at this time. It has increased largely in membership. Father Dougherty has done much to improve the church building both within and without through the devoted and loyal assistance rendered by the Altar Society of which mention will follow.

The little parish of Fort Leavenworth had the distinguished honor of a visit from Cardinal Satolli in 1896. Colonel Hawkins, 20th Infantry, desired to tender the Pope's personal representative a review of the troops, but owing to the brief time at his disposal the cardinal was forced to decline the honor with sincere regret.



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## Division Eight

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Fort Leavenworth Altar Societies

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## CHAPTER XII

### ALTAR SOCIETIES AT POST HAVE DONE MUCH FOR BOTH CHAPELS—ALTAR GUILD

**A** RMY chaplains, serving at military stations, have ever experienced more or less difficulty in securing the means with which to obtain the necessary paraphernalia for an appropriate observation of church ceremonies, a condition which applies, with even greater force, to the Catholic chaplain, who is supported entirely by the liberality of his congregation.

To meet this want two altar societies, organized in recent years, have done much to furnish both churches with the necessary paraphernalia and according to the records have fully justified their existence.

One of these societies is known as the "Altar Guild" and represents the worshipers in the post chapel (Protestant); the other bears the name of "St. Ignatius Chapel Altar Society" and represents the worshipers of the Catholic chapel.

That much has already been accomplished by the Altar Guild, its annual reports indicate and follow in full, that the Guild may tell the story of its accomplishments in its own way.

The first report is that of Mrs. S. B. Arnold:

FORT LEAVENWORTH, KANSAS,

June 5, 1909.

TO THE POST CHAPLAIN

*and members of the Garrison:*

As President of the Altar Guild I wish to submit the following report of the Guild for the past year,



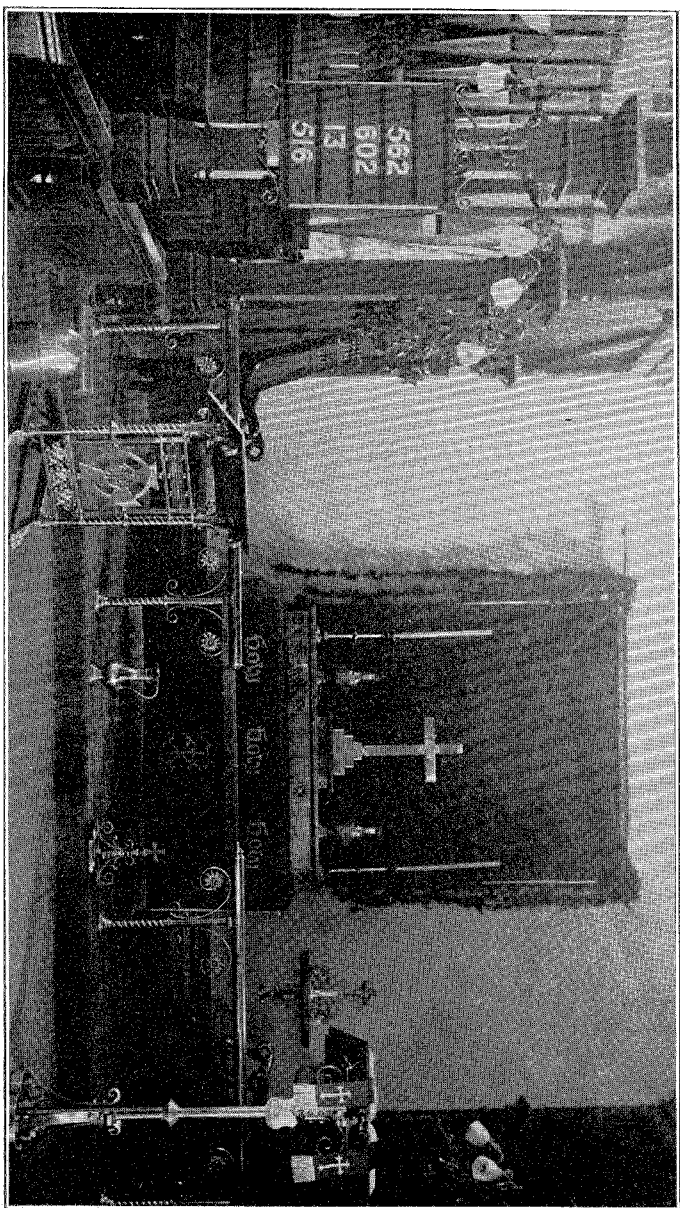
prefaced by a few remarks in regard to the events which led to its organization which seem necessary in order to explain its work.

In the absence of a regular Post Chaplain—in February, 1908—the Chapel came under the voluntary charge of Chaplain H. Percy Silver, the Episcopal Chaplain on duty at the Military Prison. Through his efforts, the Chapel was put in thorough order; the Chapel itself, carpet and all tablets and brasses thoroughly cleaned; the Font removed to its proper position at the entrance of the Chapel, where a proper setting was made for it; an Altar arranged; numerous gifts and memorials were donated to beautify the Chapel, and the interest of a number of the women aroused in that part of church work which is distinctly their province.

The Chapel being entirely without hangings and linens, this, the first Guild work, was undertaken by Mrs. Charles D. Rhodes, who, with some assistance from a few of the women of the Post, made a complete set of white and green hangings, with book markers for each and some linens, and for several months she, and the Misses Hall, did all the necessary work about the Altar.

As the property of the Chapel increased, it seemed advisable to have some regular organization to see that this property was properly cared for, and to continue the work already started.

To this end a meeting was called of those women most interested, at which Chaplain Silver presided, and the details of such an organization was arranged. At a subsequent meeting, on June 29, 1908, the Guild was organized under the name of the Altar Guild of the Post Chapel, and certain regulations adopted, the object of the Guild, as stated therein, being:—"to care for the Altar and all things pertaining thereto; to provide flowers for the Altar, and to hold as cus-



ALTAR OF THE PRESENT POST CHAPEL



todians all gifts and memorials, and to be responsible for their proper use and care."

It is intended that the Guild shall be self-perpetuating—doing the work of the chapel at all times according to the wishes of the chaplain in charge. Members may be of any denomination.

The original Guild consisted of nine members:

Mrs. Charles D. Rhodes	Mrs. Marie L. Snyder
Mrs. George E. Stockle	Mrs. E. R. Gibson
Miss Happersett	Mrs. LeRoy Eltinge
Mrs. L. R. Arnold	Mrs. J. C. Raymond
Mrs. O. L. Spaulding	

of whom Mrs. Arnold was elected president and Mrs. Eltinge, secretary and treasurer.

During the summer the work of the Guild was limited, owing to the absence of most of the members, but those remaining attended to all services, and the 1st of September the regular work was begun, Chaplain Silver formally turning over to the care of the Guild the following gifts and memorials:

PRESENTED BY

Brass Cross . . . .	3d Squadron, 13th Cavalry
Brass Book Rest . .	3d Squadron, 13th Cavalry
Altar Prayer Book .	3d Squadron, 13th Cavalry
Brass Vases . . . .	13th Infantry
Brass Altar Rail . .	Staff Class—Class of 1908
Brass Prayer Desk .	Faculty and Line Class of 1908
Brass Lecturn . . .	Mrs. Charles McK. Saltzman
Credence Table. . .	Mrs. L. R. Arnold
Font Cover . . . .	Fort Leavenworth Branch of Woman's Auxiliary, Easter, 1908.
Bible . . . . .	Sunday School, Easter, 1908
Altar Hangings, Prayer Books and Hymnals.	

To which have since been added:

Prayer Book . . . .	Sunday School
Candlesticks . . . .	Sunday School, Easter, 1909
Font Ewer . . . . .	Fort Leavenworth Branch of Woman's Auxiliary, Easter, 1909

In October, Chaplain Henry Swift took charge of the chapel, since which time all work has been done by his authority and with his approval, while the Guild also continued to assist Chaplain Silver as much as possible with his work at the prison as long as he remained in the post.

Regular monthly meetings have been held, at which the Secretary and Treasurer's reports have been read, subjects of interest to church people have been discussed and all arrangements for work have been made.

During the past year this work has consisted of the care of the altar, sacred vessels, linens and memorials, the furnishing of flowers and candles for the altar, the attendance of some member at all services, the entire care and cleaning of the chancel, a general supervision of the cleaning of the chapel and the refurnishing of the vestry room.

For convenience in the vestry room the Guild furnished: A washstand, for which Mrs. Pond donated a toilet set; a table; proper utensils for cleaning the sacred vessels; all cleaning implements and materials, and designed a book case with closets at each end for vestments and cleaning materials, and a chest with compartments for all linens, hangings and moveable brasses when not in use. These latter the quartermaster kindly had made.

At the suggestion of the Guild, which met with most cordial response, most of the flowers for the altar have been given as memorials by members of the post, they choosing their own dates. When not so donated the Guild has furnished them, so that the altar has never been without them on Sundays and feast days.

Until March, the services at the prison and post chapels were at such hours that the flowers could be

used at both places. Since then this has been impossible and flowers have been sent to the Prison chapel only on those Sundays when Chaplain Swift has had a celebration of the Holy Communion there.

All flowers used on the altar are sent to the sick, usually to the Prison hospital.

The following needlework has been completed for the Post Chapel:

### Purple hangings and book-markers

### Red hangings and book-markers

Complete set of linens, consisting of—

Fair linen cloth	Credence cover
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Linen veil                      Three purificators

Burse	Pall
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Corporale Two vestry credence  
clothes Chalice veil

All made by hand and embroidered.

For Chaplain Swift:

One surplice and one stole

For Chaplain Silver:

One cassock, one stole, one set of altar linen like the above without the credence clothes, and two sets of book markers.

The mending and care of all vestments.

The Guild wishes to take this opportunity of acknowledging with thanks, the bag for carrying the linens, made and donated by Miss Mary Stockle, and the special Easter donations which enabled them to get the materials for the red hangings and a few necessary articles for the vestry room.

Vacancies have been created by the resignations of Mrs. Rhodes and Mrs. Raymond, owing to their departure from the post, and of Mrs. Snyder and Miss Happersett. These have been filled by Mrs. R. J. Burt, Miss Mary Fuller, Mrs. F. L. Munson, and Mrs. Charles Gerhardt, while there are at present

two associate members, Mrs. G. P. Pond and Mrs. A. W. Bjornstad, there being allowed three associate members, from which vacancies in the regular Guild are filled.

Enclosed please find Treasurer's Report of receipts and expenditures.

LUCILLE R. ARNOLD,  
*President.*

Owing to changes in station of officers and with these, the departure of their families, the Guild has likewise had many changes in its membership, but arriving families have made possible the filling of such vacancies. The work has been followed up with an interest that speaks highly of the army woman, and gives evidence that she is everywhere ready to assist where good can be accomplished.

The Guild's second annual report presents an account of what it accomplished during the year covered by the report. It is as follows:

FORT LEAVENWORTH, KANSAS,

*June 1, 1911.*

TO THE POST CHAPLAIN  
*and Members of the Garrison:*

As President of the Altar Guild I wish to submit the following report of the Guild for the past year:

At the last meeting of the Guild last year the election of officers was held. Mrs. Munson was elected President and Mrs. Eltinge Secretary and Treasurer. The membership during the year has been as follows:

#### ACTIVE MEMBERS

Mrs. LeRoy Eltinge	Mrs. Oliver Edwards
Mrs. H. D. Wise	Mrs. P.A. Wolf
Mrs. F. W. VanDuyne	Mrs. W. M. Cruikshank
Miss Elliott	Miss Mary Fuller
Mrs. F. L. Munson	

NON-ACTIVE MEMBERS

Mrs. L. R. Arnold	Mrs. E. R. Gibson
Mrs. E. N. Jones	Mrs. A. W. Bjornstad
Mrs. O. L. Spaulding	Mrs. J. C. Raymond

ASSOCIATE MEMBERS

Mrs. J. F. Clapham	Mrs. C. R. Day
Mrs. A. G. Lott	

During the year the regular work of the Guild, consisting of the entire care of the chancel and memorials, the furnishing of candles and flowers for the Altar, general supervision of the cleaning of the Chapel and attendance of some members at each service, has been attended to.

The Guild has provided flowers for the Altar at all times when they have not been presented as memorials, and wishes to thank General Funston for the many he sent from his garden during the summer.

The Guild also wishes to acknowledge the \$15.00 given from the church fund for the Christmas decorations.

The needle work during the year has been a set of linens which the Guild sent to a mission in Kansas City, Kansas. It consisted of

Fair linen cloth	Linen veil
Pall	Chalice veil
Burse	Corporale

Purificator

The Guild provided a suitable floor covering of cork linoleum for the vestibule of the chapel.

The following gifts have been presented to the Post Chapel during the year:

Alms-box, presented by Class of '11, Army Staff College.

Silver Chalice and Paten, presented by members of the Altar Guild of the Post Chapel.

The wine and wafers used during the year were



given by Mrs. L. R. Arnold.

Regular monthly meetings have been held at which the Secretary and Treasurer's reports have been read and the work of the Guild planned.

Enclosed please find Treasurer's report of receipts and expenditures.

ATHLEEN L. MUNSON,  
*Secretary.*

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FORT LEAVENWORTH, KANSAS

*May 29, 1911.*

TO THE PRESIDENT AND LADIES

*of the Altar Guild of the Post Chapel:*

I have the honor to report that during the past fiscal year the following sums of money have been received and expended by me:

Dues, fines and funds for chalice	\$ 76.51
Memorial Flowers	37.00
For Altar, bread and wine	5.00
Total - - - - -	<u>\$118.51</u>

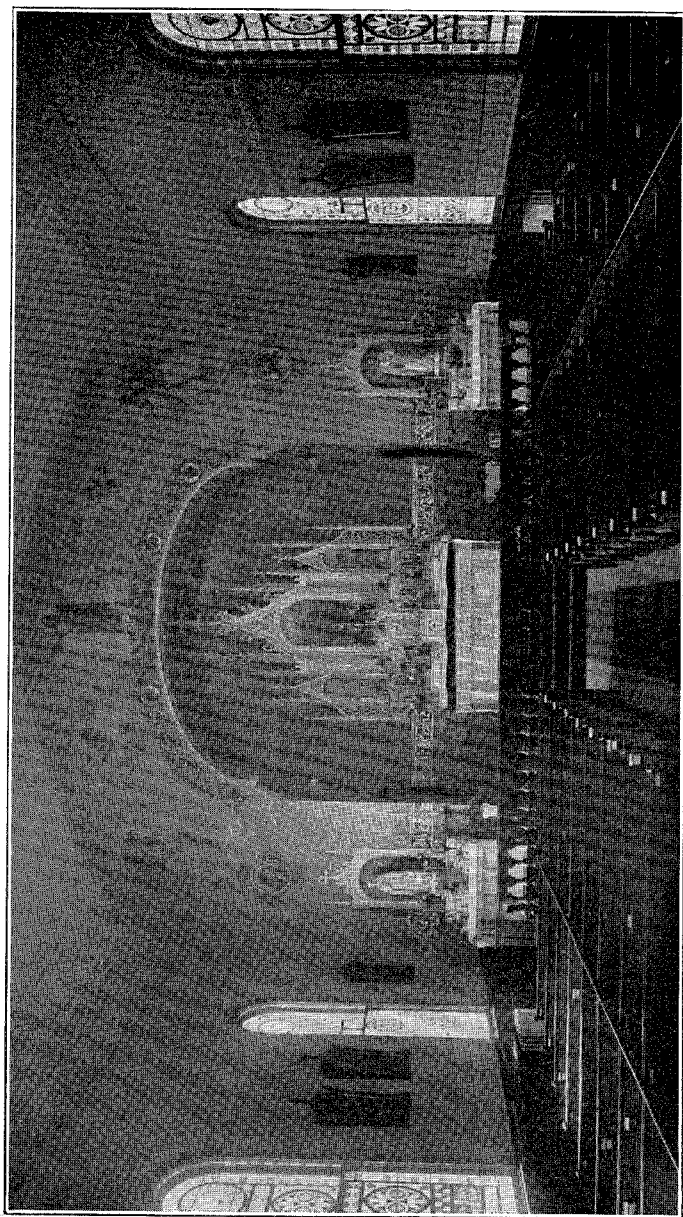
The followings sums have been expended:

For Chalice and Paten	\$ 36.56
Linen Communion Set	5.90
Flowers	36.60
Altar Bread	2.05
Service	13.00
Sundries	7.15
Linoleum for Vestibule	9.00
Total - - - - -	<u>\$110.26</u>
Balance on hand	\$8.25

Respectfully submitted,

EFFIE TROTTER ELTINGE,  
*Secretary and Treasurer.*





INTERIOR OF ST. IGNATIUS CHAPEL

## CHAPTER XIII

### CATHOLIC ALTAR SOCIETY DOES EFFECTIVE WORK FOR ST. IGNATIUS CHAPEL

**T**HE "St. Ignatius Chapel Altar Society" is another of the post's church organizations which has rendered most efficient aid in securing many improvements to its House of Worship. The grounds have been beautified, the building vastly improved without and within, and the altar provided with candelabras and many other articles necessary for a complete expression of Roman Catholic worship.

Among the ladies prominent in the past few years in the work of the Altar Society may be mentioned Mrs. Geo. LeR. Irwin, Mrs. D. L. Howell, Mrs. Walter H. Gordon, Mrs. James Ronayne, Mrs. James H. Frier, Mrs. J. R. Stone, Mrs. Arthur Johnson, Mrs. J. W. McAndrew, Mrs. Hugh Drum, Mrs. M. J. Lenihan and Mrs. Fred W. Fuger.

During these years the post commandants, General J. Franklin Bell, Colonels Chas. B. Hall and Thomas T. Davis, 18th Infantry, and Colonel H.R.H. Loughborough, 13th Infantry; also Major Michael J. Lenihan, 7th Infantry, have proved themselves very friendly to the Catholic chapel and to all of its work. The War Department, too, has shown its encouragement by granting the required allowance of fuel and light. All this helped to lighten the burden of those charged with the executive features belonging to the chapel.

In the spring of 1906 the building was piped for water conveniences, under the administration of

Rev. William Ospital. Mrs. LeR. Irwin and Major James E. Normoyle were instrumental in this improvement.

In 1907 a new roof was put on the building for which the congregation was under obligation to Mrs. W. H. Gordon, Mrs. D. L. Howell and Colonel Geo. S. Young, and the ladies of the Altar Society.

In 1908 electric lights were installed in all parts of the building, at a considerable cost to the congregation.

In 1910 a heating plant was installed to heat both the church and the rectory.

Early in 1911 the chapel interior was frescoed at a cost of several hundred dollars. The work was done by a young Danish artist, Mr. Theodore Brash of Kansas City.

In the summer of 1911 the exterior of the chapel was given a good coat of paint and the residence portion of the chapel remodeled and refurnished.

In all of these improvements the Altar Society has done its full share. At this time the congregation has increased to such an extent that Bishop Ward is anxious to relieve Rev. Father Dougherty from the Kickapoo mission in order that he may more fully devote his time to the work at Fort Leavenworth.

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While organization is, in a great measure, responsible for the effective assistance rendered the post's two churches by the altar societies, it is not to be inferred that during the period preceding their existence, no help came from the army of Christian women who resided at the post in the many years of its life.

Indeed, their assistance, while lacking that unity of effort so effective in organization, was neverthe-

less of greatest value and did much to sustain and encourage the ministers of both chapels.

The author recalls on the Protestant side a number of names which were a tower of strength in all church work and its allied branches. Among these were Mrs. General Pope, Mrs. Clara L. Nichols, for years the postmistress of the station; Mrs. J. P. Wright, the wife of Surgeon Wright, for many years on duty at the U. S. Military Prison; Mrs. Babcock, the wife of the late General J. B. Babcock, U.S.A.; Mrs. Hawkins, the widow of the late General H. S. Hawkins, U.S.A.; Mrs. Perin, the wife of Surgeon Perin, medical director on General Pope's staff; Mrs. Dunn, wife of Major Wm. McK. Dunn, 2d Artillery, and many others.

Back in the seventies was the wife of Lieutenant-Colonel I. R. Dodge, 23d Infantry. She was a devoted member of the Roman Catholic church. Possessed of great wealth, her purse was ever ready to advance the interests of the local chapel. The late Mrs. Sherman, wife of General Sherman, a frequent visitor at the post, interested herself in the growth of the little church and encouraged many others to do likewise. Mrs. Dallas, wife of a major in the 23d Infantry, Mrs. Dodge, wife of Lieutenant F. L. Dodge, 23d Infantry, did much to aid the church work.

In addition to these were the wives and daughters of the hundreds of civilian employes and of the enlisted men serving at the post. These certainly did their full share in assisting the struggling congregation and it is largely due to their work that the church is in so flourishing a condition to-day.



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## Division Nine

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Vital Statistics of the Post Since 1859

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## CHAPTER XIV

### RECORD OF BAPTISMS, MARRIAGES AND BURIALS SINCE 1859 QUITE COMPLETE

**U**P to 1875 nothing had been done by army authorities requiring the keeping of an official record at military stations of the baptisms, marriages, deaths and funereal ceremonies, at which army chaplains may have officiated. The absence of such official record was brought to the attention of General Pope, in command of the department of the Missouri. Recognizing its importance to the parties concerned, or their descendants, he directed (General Orders Number 1, January 11, 1875) that all chaplains in his command "prepare a book and enter therein an accurate record of all marriages, baptismal and funeral services which they have performed, both for civilians and persons in the military service, at the posts at which they are now stationed, or in the vicinity thereof, with such particulars relative to each as may be of importance. This book must be considered as a part of the records of the post, and will be subject to inspection by inspecting officers."

General Pope's order had no effect beyond the limits of his command, but it drew the attention of the War Department authorities who believed that a similar regulation should affect all military stations within the United States. Accordingly General Pope's order was adopted and republished to the army, as an original order from the War Department, without the dotting of an i or the crossing of a t. This order appeared on January 25, 1875, and is Number 3 of that year.

With a view to securing these statistics to embrace the earliest possible time within the existence of the post, Chaplain Woart placed himself in communication with such of his predecessors as he was able to locate. He found Chaplain Stone had kept a record of his official acts. Every official ceremony or church service from the time he came to the post in 1859, until his departure in May, 1868, was made of record and this journal he kindly placed at the disposal of the post authorities.

At this point it is well to reproduce the official statement of Chaplain Woart covering his correspondence with Chaplain Stone, and which was made a part of the record containing the valuable statistics, accompanied by a certificate from the adjutant of the post, Lieutenant George W. Baird, Fifth Infantry, that the copy made agrees with the record furnished by Chaplain Stone.

FORT LEAVENWORTH, KANSAS

*July 24, 1875.*

The foregoing notices of official acts were sent to me, at my request, for use in this record book, by the Rev. Hiram Stone, Post Chaplain in the U. S. Army. These acts were performed by Mr. Stone during the time that he was stationed at this post, from October 6, 1859, to May 29, 1868.

In a letter accompanying the foregoing notices Mr. Stone writes:

"During the war especially, it was almost impossible and quite impracticable to obtain the names and other particulars of deceased persons, owing to the multitude of troops that were constantly coming to and going from the post. At this date it is impossible to conceive the state of things then existing. People would come to me to baptize and bury when a command was just on the move; and in the

case of burials, it oftentimes occurred that I was called to go directly to the grave where it is almost impossible to learn the age and sometimes the name of of the deceased. This will account for the lack of names and dates which frequently occur."

The Reverend William Vaux, who was stationed at this post for a short time after Mr. Stone left, was an accurate man, but as his minutes of duties performed were lost, no record of them can be made here.

Assisted by the post adjutant at this post, I have very carefully examined the copy of official acts by Mr. Stone, now entered in this book, with the copy of them made by Mr. Stone from his private official record book, and sent to me as I have above stated; and the adjutant hereby unites with me in certifying to the entire agreement with the copy here referred to made by Mr. Stone of the copy inserted in this book.

JOHN WOART,

*Post Chaplain, U. S. Army.*

G. W. BAIRD,

*1st Lieut. & Adj't., 5th Inf.,*

*Post Adjutant.*

The value of these records was recently proved through the request of a soldier's widow that she be furnished with a certificate of her marriage said to have occurred at the post in 1861 and at which Rev. Hiram Stone officiated. She gave the date of the ceremony and it was found so recorded.

With Chaplain Stone's data a good start was made in the opening of this record. The requirement to maintain such a record has been faithfully adhered to and is now the most valuable asset among the archives of the post.

The first marriage recorded is that of Lieutenant O. D. Green to Miss Kate Rich.\* This event occurred at the post October 6, 1859. The bride was the daughter of the then Post Trader, Hiram Rich. Lieutenant Green became later an officer in the adjutant general's department and was familiarly known as General Oliver D. Green.

Of the laying of the cornerstone and dedication of the post's present chapel Chaplain Woart made the following entry:

"At 6 o'clock, P.M., on the fifth day of May, Sunday, the second after Easter, in the year of our Lord, one thousand eight hundred and seventy-eight, the chaplain at Fort Leavenworth, Kansas, laid the cornerstone of a new post chapel on Arsenal avenue,† at this post, in the presence of the commander of the department of the Missouri, John Pope, Brigadier General in the U. S. Army, and Brevet Major General, and his family; and the officers of the General's staff, and their families; and most of the officers of the Twenty-Third Infantry and their families; and many enlisted men, and others residing at the post, and the officers and others connected with the United States Military Prison, with their chaplain Rev. A. D. Mitchell; and a few distinguished officers from abroad. There were likewise present, Rt. Rev. F. H. Vail, D.D., L.L.D., of Topeka, Kansas; the Rev. T. W. Barry, of the church of St. Paul, Leavenworth, Kansas, and a large number of citizens from that city."

The chaplain's report to the Adjutant General of the U. S. Army, for November, A.D., eighteen hundred and seventy-eight, concluded as follows:

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\* Both deceased.

† Now Scott Avenue.

"It is with great pleasure that I mention that on Thursday, the twenty-eighth day of the present month I performed religious services at the opening of the new post chapel recently completed at the military post. It is well built, very handsome and admirably adapted to the purposes for which it was erected. God's Holy Name be praised."

An account of the first baptism and marriage in the new post chapel deserves to be made of record here and is given below:

"At the Post Chapel, on Arsenal Avenue, at Fort Leavenworth, Kansas, on Wednesday, January twenty-second, A.D., eighteen hundred and seventy-nine, I baptized Ida, born September sixteenth, A.D., eighteen hundred and seventy-eight, daughter of George H. C. Ashman, chief musician of the band of the Twenty-third Infantry, and his wife Emma L. W. Ashman. The parents of the child answered the questions in the service."

"At the post chapel, Fort Leavenworth, Kansas, on Tuesday in Whitsun week, June third, A.D., eighteen hundred and seventy-nine, in the presence of a large number of persons, I united in holy matrimony, according to the forms and ceremonies of the Protestant Episcopal Church in these United States, and agreeable to the laws of the State of Kansas, Sidney Hayden, jr., Attorney and Counselor-at-law at Holton, Jackson County, in the State of Kansas, son of Sidney Hayden, sr., of Sayre, Bradford County, in the State of Pennsylvania, and Mary Walker, daughter of the late Joseph Walker\*, M.D., of Platte County, in the State of Missouri, formerly a surgeon in the U. S. Army, and his wife, Mrs. F. J. Walker.

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\* Assistant Surgeon August 21, 1838; resigned April 2, 1849. Born in Bermuda, Illinois.

The woman was given to be married to the man by a first cousin of Mrs. F. J. Walker, above named, Colonel John H. Winston, of Platte County, above named."

These notices of funerals are taken from the record:

"July 29, 1877—At the house of the family of the deceased, and at the military cemetery, at Fort Leavenworth, Kansas, on Sunday evening, July twenty-ninth, A.D., eighteen hundred and seventy-seven, I performed funeral services at the interment of Robert Thomas Jackson. He was born in Third St., James Square, Pall Mall, London, England, on the tenth day of March, A.D., eighteen hundred and ten. At the age of nineteen he came to the United States and at St. Louis, Missouri, in eighteen hundred and twenty-nine, was made chief musician in the band of the Sixth regiment of the United States Infantry. He served in that regiment twenty-seven years. When he was discharged he went to the city of St. Paul, Minnesota, to reside. In eighteen hundred and fifty-eight he enlisted in the First U. S. Cavalry, afterwards known as the Fourth, serving in that regiment three years and seven months. In eighteen hundred and sixty-three he was appointed Wagon and Forage Master at Fort Leavenworth, Kansas, the duties of which position he discharged faithfully till the time of his death. He was baptized and confirmed in early life, in the church of England. He was a highly respected member of the Masonic fraternity, having attained the thirty-first degree."

William Jackson, employed by the quartermaster department at the United States Military Prison, is the youngest son of the deceased veteran.

"August 3, 1877—On Friday evening, August

third, A.D., eighteen hundred and seventy-seven, at the post chapel, and at the military cemetery, at Fort Leavenworth, Kansas, I performed funeral services at the interment of the following-named officers of the Seventh U. S. Cavalry, who were killed in an engagement with hostile Indians of the Sioux tribe, at the Little Big Horn River, in the Territory of Montana, on the twenty-fifth day of June, A.D., eighteen hundred and seventy-six:

Captain George W. Yates,  
 Captain Thomas W. Custer,  
 First Lieutenant Algeron E. Smith,  
 First Lieutenant Donald McIntosh,  
 First Lieutenant James Calhoun.

“A very large number of people were present at the ceremonies.”

“June 8, 1881—On Wednesday afternoon, June eighth, A.D., eighteen hundred and eighty-one, I attended the funeral at the post chapel and at the military cemetery at Fort Leavenworth, Kansas, of Hartford T. Clarke, born at Providence, Rhode Island, July third, A.D., eighteen hundred and twenty-seven, son of the late Senator John Hopkins Clarke, a member of the Senate of the United States from the state of Rhode Island. The deceased, Hartford T. Clarke, was, at the time of his death, a hospital steward in the U. S. Army, stationed at the U. S. Military Prison at the fort above named.”

Mr. John H. Clarke, employed at Fort Leavenworth as assistant engineer in the mechanical department of the post quartermaster, is a son of the late H. T. Clarke and a great-great-grandson of the John Hopkins of Rhode Island whose signature is attached to the Declaration of Independence.





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## **Division Ten**

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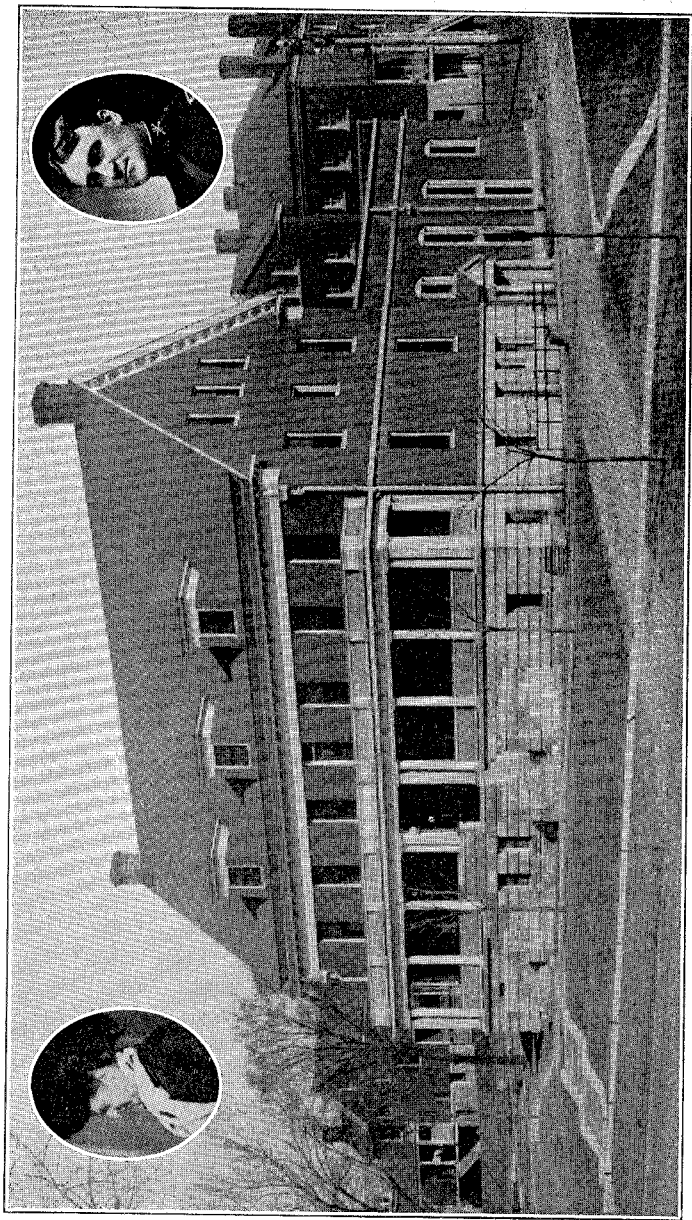
**Army Young Men's Christian Association**

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Miss HELEN MILLER GOULD

HOME OF THE ARMY YOUNG MEN'S CHRISTIAN ASSOCIATION

CHAPLAIN J. T. AXTON

## CHAPTER XV

### AN ARMY YOUNG MEN'S CHRISTIAN ASSOCIATION BUILDING ERECTED IN 1907

**A**N agitation in favor of the erection of a building at Fort Leavenworth suitable for the purposes of the Army Young Men's Christian Association was undertaken by Chaplain John S. Randolph, 6th U. S. Infantry, during his tour of duty at the post, 1902 to 1905. Before being able to make a success of his work, his regiment was ordered to the Philippines. His successor, Chaplain John T. Axton, 18th Infantry, upon assuming his duties at the post in the early part of February, 1905, realizing the necessity for a building of the kind referred to, set to work along his own lines, and by the latter part of March was assured by the International Committee of the Y. M. C. A., that Miss Helen Miller Gould agreed to erect a building and furnish the same at a cost not to exceed \$50,000.00. Chaplain Axton's efforts had the official endorsement of General J. Franklin Bell, commandant of the service schools and of Colonel Charles B. Hall, 18th Infantry, commanding the post.

Upon the assurance that the money would be furnished, authority to erect the building on the reservation was obtained. October 23, 1907, the edifice, a most beautiful structure without, and handsomely furnished within, was dedicated with ceremonies due the donor and befitting the purpose for which erected, Miss Helen Gould attending the dedication. Addresses were delivered by Governor E. W. Hoch of Kansas, Brigadier-General Charles B. Hall, Rev. Chas. M.

Sheldon, author of "In His Steps," and William B. Millar, International Secretary of the Army and Navy Department of the Y. M. C. A. Additional ceremonies were conducted in the evening exclusively for the enlisted men. Miss Gould was the guest of honor, and received from the thousand and more men present a welcome she will always remember.

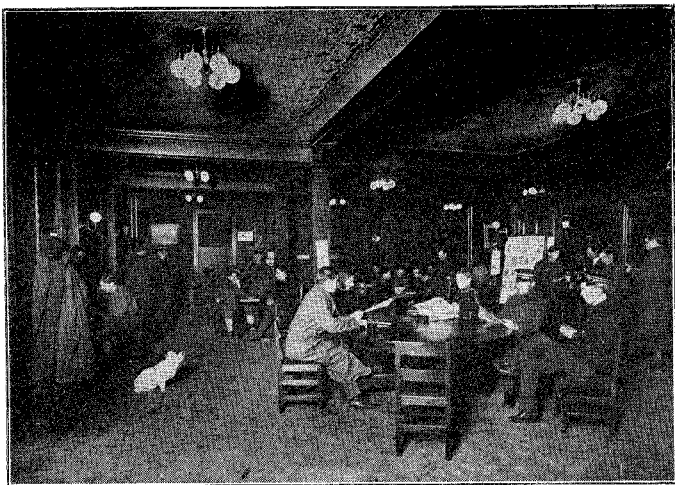
The plans for the building were drawn by Mr. T. C. Link, of St. Louis, approved by Miss Gould, the International Committee and the military authorities, and the contract awarded to Mr. James A. McGonigle, of Leavenworth.

Upon the south wall of the lobby a brass tablet was placed bearing the following inscription:

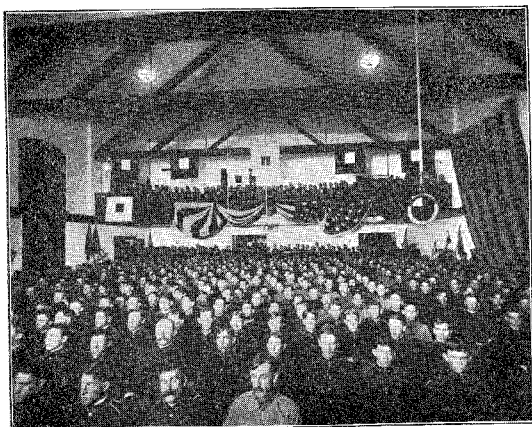
THIS BUILDING WAS ERECTED FOR THE  
ARMY AND NAVY DEPARTMENT OF THE  
INTERNATIONAL COMMITTEE BY  
HELEN MILLER GOULD  
IN LOVING MEMORY OF HER FATHER  
JAY GOULD  
OCTOBER 23, 1907

Since the banners of the Young Men's Christian Association have always been dedicated to virtue and not to creed, and its methods of work have been along sane and practical lines, Miss Gould's gift has been a very great contribution to the moral and religious welfare and contentment of the enlisted men of the Fort Leavenworth garrison.

In the little over four years that the building has been open a great work has been carried on for the men of the post, in the varied lines of Association activities. Bible classes and religious services have



A LOBBY SCENE IN THE ARMY Y. M. C. A. BUILDING



GYMNASIUM, ARMY Y. M. C. A.





been held and a very large number of men have been touched by them. A strong educational work has also been done. Practical and helpful courses have been given, under competent instructors, at very low cost to the men, and many have availed themselves of this opportunity for profitably putting in some of their leisure hours. Athletics, too, have come in for their part. Baseball, football, basketball and bowling occupying the foreground. Socials and entertainments of various kinds have been given from time to time, all of which greatly appreciated by the men.

In fact almost any man's taste or fancy may be met in the magnificent building with its spacious and comfortable lobby, reading and correspondence room, well selected library, educational class and study rooms, finely equipped gymnasium, baths, bowling alleys, billiard and pool tables, and many other features to be found in the building,

From the annual report of the Secretary of the Fort Leavenworth branch of the association the following interesting figures are gleaned and give one a fair idea of the work that is being accomplished:

Men at post, 2,000: total membership, 300; on committees, 60; average daily attendance, 180.

Letters written, 17,772,

Visits to sick, 120,

Entertainments, 42; attendance, 3,912,

Games played—Bowling, 660; pool, 2,962; other games, 7,727,

Gospel meetings—Number, 81; total attendance, 3,355,

Bible classes—Number, 4; enrollment, 300; total attendance, 8,660,

Church parties—Number, 23; total attendance, 330,

Attendance classes, meetings and church parties for year, 12,345; professed conversions, 139; joined church, 26.

Attendance two gymnasium classes, 860,

Exercises outside classes, 1,168,

On athletic teams, 59,

Visitors at gymnasium games, 1,646,

Visitors to outside games, 400,

Number of educational classes, 18,

Number of different students, 180,

Lectures and practical talks, 8,

Total attendance at same, 225,

Volumes loaned and traveling libraries, 1,320,

Times used, 4,674,

Testaments distributed, 150.

To Chaplain Axton belongs the credit for the success achieved in this work. He zealously assisted in planning and then watching the work of construction, and remained at the post long enough to realize to the fullest extent a long cherished hope and a meeting of every expectation when the great work was undertaken.

The present secretary of the local branch is Mr. H. W. Chaffee, who has had a great deal of experience in this class of work in navy branches.

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Following is the law under which the Secretary of War granted a license for the erection of the building:

An act for the authorization of the erection of buildings by the International Committee of Young Men's Christian Association on military reservations of the United States.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That authority is hereby given to the Secretary of War, in his discretion, to grant per-



BIBLE CLASS OF THE ARMY Y. M. C. A.



LIBRARY BEFORE CALL TO EDUCATIONAL CLASSES  
OF THE ARMY Y. M. C. A.

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mission by revocable license to the International Committee of Young Men's Christian Association of North America to erect and maintain, on the military reservations within the United States or its island possessions, such buildings, as their work for the promotion of the social, physical welfare of the garrison may require, under such regulations as the Secretary of War may impose.

*Approved May 3, 1902.*



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## Division Eleven

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### The Post's School Facilities

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## CHAPTER XVI

### THE POST'S SCHOOL FACILITIES—PUBLIC SCHOOL MAINTAINED BY STATE OF KANSAS

**U**NTIL within the last decade Fort Leavenworth's educational facilities for the children of the post were limited to the class of schools provided by the government and the maintenance of private schools at the expense of those whose children attended them. The distance between many posts and nearby communities made it inconvenient for small children to attend their public schools; except where rapid transit permitted.

Under the law of 1838 authorizing the appointment of chaplains\*, it was also provided that they serve as school teachers at posts where tuition was necessary. These schools were, however, in most instances mere makeshifts, schools in name only, and did not at all answer the educational requirements of the youth even in those early days when the three R's were supposed to be sufficient to meet the ordinary demands for an education. Later the detail of enlisted men as "school masters" was authorized. This was an improvement on the primeval method the government practiced. Where competent soldiers were found such details were usually made to assist the chaplains, or rather perform the work under their direction.

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\* Under the provisions of this law the post council of Fort Leavenworth appointed the Rev. Henry Gregory its chaplain. Upon taking up this labor in a new field, the chaplain established a school as provided for by law. This gives Fort Leavenworth the distinction of having had in its midst the first school for white children upon Kansas soil.



In recent years, however, frontier posts have become a thing of the past; while rapid transit facilities have made it possible at most military stations for army children to attend the public schools of the nearby communities which, in nearly all instances, furnish free tuition. With the improved conditions the methods so long in use in the army have been thrown in the discard except where it is not practicable to send the smaller children to a distant public school and where a kindergarten education as will meet requirements.

Fort Leavenworth is today the most favored of all military stations in the United States in the way of school facilities for her youth. Not only does the post enjoy the free use of the city's public schools, but additional facilities are furnished in a public school within the post, supplied at the expense of the State of Kansas.

Before detailing the causes that led up to, and the methods pursued which finally secured such splendid school privileges for the post, it is believed to be quite appropriate to reproduce at this point an extract from a paper on "Education in Kansas" by E. T. Fairchild, State Superintendent of Public Instruction. It will indicate why the state responded so promptly to requests for assistance along educational lines at this post and at the same time lay the foundation for what is to follow:

"Kansas is the second state in the Union in point of literacy. The advance made by the public schools since its organization as a state is fully abreast of the splendid progress made in all other directions. A brief comparison of the statistics then and now will clearly establish this fact.

"Fifty years ago the value of all public school property was \$10,000; today it is \$20,800,000.00. Dur-

ing this same time the school population has grown from less than 5,000 to 516,000. The amount paid out for school purposes in 1863 was \$54,000, while in 1910 it was \$9,000,000.00.

“Fifty years ago the average length of the school term in weeks was 12.8, while now it is 30. That is to say 27.2 weeks have been added. The number of teachers employed has increased from 200 to 13,467. For salaries of teachers the amount has grown from \$14,000 to \$5,700,000.00. The salaries of teachers has increased from an average of \$18 to \$61 a month.

“But these are in large part but evidences of the material growth of our schools. And this material betterment is most gratifying. It is a long cry from the little sod school house of 1861 to the splendid school buildings of today. The high school buildings, unheard of in the early days of our state, are marvels of beauty and excellence. Ranging in cost from \$10,000 to \$200,000, they stand as splendid examples of twentieth century care and consideration for the well being of our youth. The country schoolhouse, too, is feeling the effect of modern appreciation of the esthetic and the value of a proper environment for the child. Proper lighting, heating and ventilation are now regarded as essential qualities.

“But, better than all of these is the demand for more thoroughly and more widely trained teachers. However well the teachers of the early sixties met the need of the times, the teacher of today must be vastly better trained. Our views of what the schools must do for the child have radically changed. To prepare our boys and girls for the active duties of a new and wonderful age requires much more than a passing knowledge of the three R's. The twentieth

century that promises to be the most complex, the most strenuous and the most democratic of all ages calls for a broader and a more comprehensive training than sufficed for our fathers."

When in 1899 the war department decided upon the enlargement of Fort Leavenworth, a considerable increase of its even then large school population, was anticipated. The need for improved facilities for the education of the children of soldiers, officers and civilian employes was so apparent that immediate steps were taken to secure them. The effort resulted in the obtainment of a law from the Kansas legislature organizing the Fort Leavenworth Military Reservation into a separate school district and providing it with the necessary machinery for operation under its general school laws.

When the state ceded back to the federal government its jurisdiction over the territory embraced within the reservation it retained the right to tax the corporate interests within its limits. Up to the time of this enactment the reservation had been divided by the superintendent of Public Instruction for Leavenworth county for school taxing purposes by adding the divisions to adjoining districts on the north and west, thus giving these districts the opportunity to tax these properties and reducing thereby their own expenses.

The value of the taxable property within the Fort Leavenworth district, according to the assessment for 1911 is \$506,840.00, tenth in valuation in the county. With a levy of forty-five cents on every one hundred dollars of taxable property, that being the maximum allowed by the general school laws of the state, the district last year realized \$2,265.75. To this add the apportionment made from the state school fund, which the special law directs, and

which last year was \$205.64, the Fort Leavenworth school district enjoys a revenue per annum of \$2,371.39.

The idea of securing from the legislature a special enactment providing for the organization of the Fort Leavenworth Military Reservation as a separate district was born of the failure to secure from the Leavenworth Board of Education authority to admit Fort children to its schools, without the payment of a tuition fee. The author, who had presented a petition to the board praying for such action, knew its refusal did not represent the sentiment of the community. This refusal determined him to even greater effort and victory finally came all along the line. Its fruits are now enjoyed by the residents of the post.

This failure, however, was only temporary. The author, who had undertaken to obtain improved school facilities at the post, hit upon the idea embraced within the law under which its public school is now conducted. He presented his views to Mr. R. C. Middleton, an attorney, who agreed with him upon the propriety of such a law. A bill was drawn and forwarded to State Senator Louis H. Wulfekuhler of Leavenworth County within a few days of the close of the session of 1901, urgently requesting to secure its passage. The prompt action of the legislature was proof that it recognized the justice of the request, and to Senator Wulfekuhler is due great credit for his effort,

The text of the law is as follows:

An act creating a school district out of the Fort Leavenworth military reservation.

*Be it enacted by the Legislature of the State of Kansas.*

SECTION 1. That the Fort Leavenworth Military Reservation, by and with the consent of the War Department of the United States, be and the same is hereby set apart, established and created a school district, to be designated and known as the "Fort Leavenworth school district."

SECTION 2. That the board of county commissioners of the county of Leavenworth, Kansas, be and is hereby authorized and empowered to establish maintain and conduct a common school upon the said Fort Leavenworth military reservation, the same as other district schools under the general school laws of the state; provided that the duties and powers of officers of school districts under the general school laws shall, for the purpose of this act, devolve upon and be exercised by the said board of county commissioners, which said board is hereby empowered and authorized to levy a tax each year upon the franchises and property of railroad companies, bridge companies and other corporations on said reservation, as may be deemed necessary, to establish, maintain and conduct said district school, not to exceed in any one year the maximum rate authorized by law to be levied by the trustees of other school districts within said county and state, and

*Provided further,* That no part of the taxes so levied or collected shall at any time be used in the erection of a school building or buildings upon the said military reservation, and such moneys shall only be used and expended in establishing, maintaining and conducting a common school or schools upon such reservation, in such building or buildings thereon as may be provided by the War Department or the Department of Justice, the use of which may be permitted or authorized by the commanding officer in charge at Fort Leavenworth or by the warden at the Federal Prison at said Fort Leavenworth.

SECTION 3. That for the purpose of listing, assessing and valuing the franchises and property of railroad companies, bridge companies and other corporations on said reservation, and in order that the taxes for school purposes may be levied and collected thereon, it is hereby made the duty of revenue officers of the state or the county of Leavenworth, as the case may be, according to the class or character of the franchise or property to be taxed for the purpose of this act, to do and perform whatever acts or things are or may be necessary to be done or performed, to all intents and purposes the same as such officer or officers are or may be required by law to do or perform under the general school laws of the state, and to the same extent as if such franchises and properties were not situated upon the Fort Leavenworth Military Reservation; *Provided*, That the franchises and property of the railroad companies, bridge companies and other corporations so taxed under the provisions of this act shall not be liable for school taxes in any other school district; and, *Provided further*, That the county treasurer of the county of Leavenworth shall be *ex officio* treasurer of the said Fort Leavenworth district school.

SECTION 4. A school census shall be taken, as required by law, of all children of school age situated, living or residing upon said military reservation, and for the purpose of this act such school census shall be taken by the superintendent of schools in and for the said county of Leavenworth, a copy of which shall be kept on file in his office, and he shall file a copy thereof with the state superintendent of public instruction, as required by law, under the general school laws; and any and all moneys apportioned by the state to the county of Leavenworth or the district

schools therein shall be so apportioned that said Fort Leavenworth district school shall have and receive its just proportion thereof, which amount shall be paid into the hands of the country treasurer of Leavenworth county for the use and benefit of said school district.

SECTION 5. All acts and parts of acts in conflict with this act are hereby repealed.

SECTION 6. That this act shall take effect and be in force from and after its publication in the official state paper.

*Published in official state paper March 29, 1901.*

The law reached the governor too late before the closing hours of legislative session to permit its examination and became effective, without his signature, after publication in the official state paper.

The following letter from Senator Wulfekuhler deserves place here:

LEAVENWORTH, KANSAS,

*July 29, 1910.*

HENRY SHINDLER,

*Fort Leavenworth, Kansas.*

MY DEAR SIR:—Replying to your communication of the 28th relative to an Act of the Legislature of the State of Kansas entitled “An Act to establish and maintain a Public School on the Fort Leavenworth Military Reservation in the State of Kansas” being Senate Bill No. 512, passed in the regular session of the Legislature in 1901, will say that this bill was sent to me by yourself stating that being nearly at the end of the session you had Mr. Middleton, then a resident of this city, prepare the bill, and the day that I received the bill, I introduced the same in the Kansas State Senate and I believe gave a copy to Hon. John M. Hund then representing the Sixth Le-

gislative District\* of this county to introduce in the House just as received. The Senate bill was passed first and messaged to the House as fast as the same could be done the same then passed by the House and became a law. The bill as sent me by you was not changed in any word, figure or syllable but passed and became a law just as sent to me by yourself.

Yours Very Truly,

L. H. WULFEKUHLE

The post authorities did not avail themselves of this grant until 1906, a building for school purposes not being available. In the year named a building for many years occupied by the post commander, was set aside for the purpose and the school established. The attention of the military authorities was called to the post's inadequate school facilities by Colonel H. O. Perley, Surgeon, Medical Corps, in charge of the school as local manager, representing the parents of pupils. The response was prompt and to the effect that plans and estimates be prepared and forwarded for approval. This has been done and a site selected. The latter is on the east side of the garrison, fronting Merritt Place, an excellent location, secluded, yet convenient, it being in the very center of the post's school population. The plans were drawn along modern lines for a school building and are very complete in every detail. It's cost is to be \$20,000.

Subsequent to the enactment of the law for a public school at the post, an election was held in the city of Leavenworth for members for the board of education. The friends for a free school for the Fort Leavenworth children took an active part in the

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\* The Fort Leavenworth Military Reservation lies within this district.



contest, resulting in the overwhelming defeat of every candidate unfavorable to such demand. Among the first acts of the new board was the adoption of the resolution, which follows, introduced by Mr. W. N. Todd, to-wit:

That Regulation No. 7 be amended by adding the following: *Provided*, That no tuition shall be charged residents of Fort Leavenworth and Soldiers' Home, in the graded schools.

It is the sense of the board that no tuition be collected from High school pupils, and that pupils of the Fort and Soldiers' Home be considered as resident pupils.

Adopted September 15, 1902.

Notwithstanding that the post has its own public school, a number of the children attend the public schools of the city and all qualified attend its High school.

The local press was unanimous in the support of the board's action as the following indicates:

### A SPLENDID MOVE

(Western Life)

In opening the doors of our public schools to the children of Fort Leavenworth and the Soldiers' Home on the same footing with the actual resident children of the city the board of education has done a commendable thing. It is our duty to cultivate the most friendly relations with the people of the Fort and Home and every action of this character will be viewed in the spirit in which it is taken.

The vote on the proposition was almost unanimous and the people will approve its action.

To Mr. Henry Shindler much of the credit is due for finally securing favorable results. He has been endeavoring to obtain this privilege for the past two

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years. It has required a complete change in the personnel of the board. Not another man in this community is so well qualified to discuss every phase of Fort Leavenworth affairs as Mr. Shindler and the presentation of the facts to the present board made up of broad minded men, has been done in a manner that carried conviction with it.



## CHAPTER XVII

### A PAROCHIAL SCHOOL AT THE POST CONDUCTED FOR MORE THAN THIRTY YEARS

**T**HE large Catholic population of the post forced the church authorities to provide suitable school facilities for the youth of that faith. The Jesuit fathers were, at this time, 1868, in charge, and these asked the services of the Sisters of Charity of Leavenworth Mount St. Mary's Academy, to assist. The latter were encouraged to take up this work by Mrs. Schofield, the wife of Major General J. M. Schofield,\* then an official resident of the post. Rooms for this purpose were obtained on the first floor of a building known as "Bedlam,"\* on the west side of the gar-

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\*In his "Forty-six Years in the Army" General Schofield says: "The department headquarters were removed to St. Louis during the winter of 1869-70 to make room at Fort Leavenworth for the cavalry who had been on the plains during the summer \* \* \* We returned to Fort Leavenworth in the following spring, and expected to make that our permanent home. Some necessary improvements had been made in the quarters during the winter, and none could have desired a more comfortable residence, more congenial companionship, or more agreeable occupation than that of guarding and protecting the infant settlements of industrious but unarmed and confiding people rapidly spreading far out upon the plains."

"It was a large two story frame, with front and back porches and stone basement. It was the quarters of unmarried officers, with an officers' mess attached. (A lieutenant in those days would be content with one room, and all of his furniture would not be worth twenty-five dollars.) 'Twas here they fought the battles o'er, from West Point and the girls they left behind them, through the swamps of Florida, the wilds of Texas, over the great plains, the mountains, on

rison. There the school was conducted for some years and then removed to St. Ignatius chapel. Rev. Father O'Reilley caused a part of the main church auditorium to be partitioned off for this purpose and it was so used for a number of years, when the sisters removed the school to a building constructed for the purpose. The correspondence which follows explains how the school building came to be erected:

LEAVENWORTH, KANSAS,  
*August 31, 1877.*

HON. G. M. McCRARY,  
*Secretary of War,*  
*Washington, D. C.*

YOUR HONOR:—I, the Roman Catholic Bishop of the diocese of Leavenworth, Kan., beg leave most respectfully to submit the following to your kind consideration: My predecessor, Bishop J. B. Miede, addressed to the Secretary of War a petition, endorsed by the commanding general of the Department of the Missouri, setting forth the great need of church facilities for the Catholic officers, soldiers and civilians in the employ of the United States government at Fort Leavenworth, Kansas, and praying that a piece of ground be set apart for the creation of suitable church buildings for said members of the church at the aforementioned Fort. An order was then issued by the War Department dated January 10, 1871, in virtue of which a piece of ground 200 feet square, was set apart and permission granted for the erection of a Roman Catholic church at the expense of its members. A good brick building was put up and suitably furnished at a cost of

the Pacific Slope and the fields of Mexico. 'Twas here they met after tedious campaigns, recounted their triumphs, disappointments and hardships; through heat, cold, hunger and disease—and now the feast, if not always of reason, at least the flow of soul—and other things.”—P. G. Lowe, in *“Five Years a Dragoon.”*

\$10,000. Before the church was built the military authorities had assigned an old frame building for church as well as for school purpose, and for the latter purpose it served until a year ago when the attending clergyman was notified to vacate the building, as it would be needed for post purposes. The school was conducted by Sisters of Charity. For the last year the school was kept up at the expense of the members of the church at the Fort at the church edifice. However, as this building is entirely unsuitable for school purposes, I beg leave most respectfully to petition your honor in behalf of the Catholic officers, soldiers and civilians at the Fort, to grant permission, that the members of the Roman Catholic congregation of said post may erect a proper and suitable school building on the church premises and will ever pray to be, honorable sir,

Your most obedient servant,

(Signed)

LOUIS M. FINK, O. S. B.,

*Roman Catholic Bishop of Leavenworth.*

HEADQUARTERS OF THE ARMY,

ADJUTANT GENERAL'S OFFICE,

*Washington, D. C., Oct. 27, 1877.*

TO THE COMMANDING GENERAL,

*Department of Missouri,*

*Fort Leavenworth, Kansas.*

SIR:—I have the honor to inform you that the Secretary of War has approved the request of the Roman Catholic Bishop of Leavenworth, returned by your endorsement of the 10th inst., for permission to erect a building for school purposes, on the lot of land heretofore set apart for the occupancy of the Catholic church on the Fort Leavenworth military reservation with the distinct understanding that the

building is to be removed whenever the land is required by the United States.

I am sir, Very respectfully,

Your obedient servant,

(Signed)

E. D. TOWNSEND,

*Adjutant General.*

The terms in the permit were accepted. Plans were drawn by Major Dallas\* then stationed at the post and a devoted member of the church. The building was placed west of "Union Hall" and is at present the northeast corner of Thomas and Kearney avenues. There the building remained until 1889 when it was removed to the site of the new church and later torn down.

Of the Sisters who taught here Sister Mary Francis was perhaps the best known. She is said to have been a remarkable little woman and well remembered for the way in which she could lay the lash to the shoulders of the loafers in her school, many of whom were taller than herself.

In the "History of the Sisters of Charity of Leavenworth" considerable space is devoted to their school work at the post and from this the following extracts about good sister Mary Francis are reproduced:

"Rev. Father Panken, S. J., was pastor, and when Mother Xavier told him that she proposed to send Sister Mary Francis McMahon to the Fort as one of the two teachers required, he hesitated—then unhesitatingly objected, saying that Sister Mary Francis was too old and too—ugly.

"Sister Mary Francis was not so exceedingly old, she was forty at the time, but looked years and

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\*Major Alexander James Dallas, 23d Infantry. He was stationed at this post from 1877 until 1879. He came of a distinguished family, a member of which was Vice-President under President Polk. Major Dallas died July 19, 1895.

years older; she died May 26, 1894, at the age of sixty-two, but she was not by any means a beauty; she was homely in feature, but her manners were refined, her movements graceful, her whole bearing ladylike and commanding respect. She proved a very successful teacher at the Fort, where she remained for twelve years continuously."

And this concerning the school and the work required of the Sisters:

"At that time there was no Catholic school house at the Fort, so a government building was used for that purpose. The building thus loaned to the Sisters for school was taken three or four times during the year for different purposes. This was annoying to both teachers and pupils, so finally the Government allowed a Catholic Church to be built at the Fort, and here the Sisters taught for two years. The commanding officers were always kind and respectful to the Sisters; even the Protestant ministers were most polite and attentive. For a while the Sisters taught in the Episcopal Church, whilst their own was in course of completion. The Chaplain, Rev. Mr. Woart, was very kind to the Sisters, frequently inviting them to his house for luncheon, and when the Sisters would decline, he would express his concern at their having to partake of a cold collation. The kind reverend gentlemen would undoubtedly have raised his hands in holy astonishment if he had been granted an interior view of a small basket that accompanied the Sisters to and fro on their daily trips, for it contained some slices of dry bread and a bottle of coffee—usually this, seldom more,

'Quoth the raven, *seldom more.*'

"After they had been some time teaching in their own church, they had the honor of two or three visits from Mrs. W. T. Sherman, who expressed herself



highly gratified at such a flourishing Catholic school at a post, the only post in the Union that had a Catholic church. On the occasion of her last visit she gave one hundred and fifty suitable books to be distributed as premiums to the children of the school. Her great delight was to come after Mass and spend an hour with the Sisters. Mrs. Sherman was, at this time, a guest of General Miles, who was a relative of hers. She had with her her youngest son, who was thirteen years of age and a lover of the saddle.

"In the morning an ambulance was sent for the Sisters, and the same conveyance brought them home after school hours. One bright, delightful spring morning, as the Sisters were on their way to the Fort, they passed this young lad and his cousins riding rapidly towards the city. The boy was not an expert rider; he had a mettlesome horse, and as he was going very fast, he lost his balance and fell, and in falling his foot caught in the stirrup, and thus he was dragged for some distance, when one of the prisoners, an Irishman, who was working on the road, came to his assistance at the risk of his life—for a guard stood with loaded gun, ready to shoot any man that left his post.

"When this news reached Mrs. Sherman, and her son had been restored to her arms, badly bruised, but not seriously injured, she sent for the brave prisoner, told him to ask what he would, and it should be granted him. She had him pardoned that day, supplied him liberally with clothing, presented him with a handsome sum of money, and obtained for him honorable employment."

The pupils of the parochial school came largely from a section of the post known as "Happy Hollow," on the site now occupied by the engineer and artillery stables. The residents of "Happy Hollow"

were employes of the quartermaster's and subsistence departments. Early in the eighties the authorities decided on the removal of all buildings on the site. It was there where lived the Flannigans, the Cronins, the Buckleys, the Logans, the O'Connors, the McGuires, the Kinerneys and many others of similar name and nativity. The removal of this large Catholic population from the reservation to the city wiped out of existence the post's recruiting station for the parochial school and the facilities for easily reaching the parochial schools of the city, made it impossible to maintain the local school and was finally closed down in 1904.



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## Division Twelve

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### The Post's Cemeteries

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## CHAPTER XVIII

### FORT LEAVENWORTH'S NEW AND OLD CEMETERIES FURNISH INTERESTING HISTORY

**W**ITH a view of preserving for the future a history of the post's burialground, past and present, its publication within these pages was believed to be appropriate and it is hoped will prove as interesting as that which precedes it.

Originally there were two cemeteries at Fort Leavenworth. The first came with the establishment of the post in 1827 and was known as the "soldiers' burying ground". It was located within what are now the limits of the grounds attached to the residence of the commandant of the Army Service Schools. Here were buried the soldiers, and many civilians who, in the post's early history, died in its vicinity; some having been brought from the plains along the Santa Fe trail and even as far south as Santa Fé, New Mexico. This two cemetery was discontinued in 1860. Late in the fifties it was decided to establish an ordnance arsenal at Fort Leavenworth. The grounds occupied as a cemetery and those adjoining were considered as best adapted for an arsenal site. The selection was approved. Orders reached the post late in the year 1860 to abandon the cemetery, locate a new site and disinter all remains for transfer to the new location.

The second cemetery, known as the "officers' burying ground", was established subsequently. It has not been possible to ascertain the exact date. The site selected was upon the brow of the hill, fronting the Missouri River and directly east of the College building, known in early days as "rattle-

snake hill", from the fact that the ground was infested with rattlesnakes.\* Here were buried many of the officers who died at this and neighboring military posts and also many civilians.

Mr. E. T. Carr,† for many years superintendent of construction quite familiar with all the surroundings of the post at that time was in charge of the disinterment of the remains from both cemeteries and their transfer to the newly selected site, in a letter written by him some years ago giving his recollection of this subject says:

"Soon after the establishment of the arsenal came the order to remove the bodies from the old 'soldiers burying ground' to the present site—in order to make room for quarters for the commanding officer of the arsenal. These are the quarters now occupied by the Army Service School's commandant.

"In the early spring of 1861, by direction of Captain J. L. Reno, ordnance officer, then in charge of the arsenal, I made a contract with R. V. Flora, of Leavenworth, to remove the bodies. The work was performed by him under my supervision and all

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\* In his "Annals of Platte County, Missouri", Mr. W. M. Paxton, who at this writing is past the age of ninety, speaks of this site as having been infested with rattlesnakes, but never knew of anyone having been fatally poisoned by them.

§ E. T. Carr, a native of Syracuse, N. Y., came to Fort Leavenworth in 1855. Under Major E. S. Sibley, quartermaster of the post, he had charge of the construction of many buildings. Later he was employed as superintendent of construction by the ordnance department and all buildings which comprised the old arsenal, were constructed under his direction. In this position he continued until 1871. In the mean time he planned many public buildings for the county and state including the capitol at Topeka. He occupied the responsible position of Grand Recorder for the Masonic Grand Lodge of the state, and chairman of the committee on "Foreign Correspondence" for many years.

bodies taken up where the appearance of a grave could be found. These were placed in rows, in trenches along the upper side of the new cemetery nearest the main road (northwest), all head stones or other means of identification being carefully preserved and placed over each body.

"How many were left in the old cemetery will probably never be known.\*

"The bodies from the 'officers burying ground' were not removed until two or three years later and I had charge of their removal also. This was a small enclosure and contained a number of monuments, headstones, etc. But there were many graves with nothing to mark them, before removing any of these bodies I made a measured diagram of the enclosure, locating all visible graves, and giving names of all I could, and where the names were not known the distance and direction from other graves, objects, such as trees, etc. Some graves had probably become entirely obscured. This diagram I left with the Depot Quartermaster for future reference."

In 1867, owing to the many burials of soldiers who served in the army during the civil war and were killed, or died in this section who were buried in this cemetery, it was declared a National Cemetery under the law passed at that time and a superintendent placed in charge. Notwithstanding that only those who died in the army or navy, or honorably discharged, were entitled to burial in such cemetery, the post continued to bury there its dead regardless of the restrictions of the National Cemetery law.

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\* Since the abandonment of this cemetery the grounds have been frequently graded and much excavation has been done for the erection of buildings which lead to the uncovering of many bones of the soldier dead. These were always carefully collected and given proper burial in the new cemetery among the "unknown dead".



In 1883 the Quartermaster General of the army (Ingalls) called attention to this law with the result that the post was compelled to look elsewhere for a burial ground. This was regarded as a hardship and the department, later authorized an extension of the grounds toward the south. In the meantime, Colonel Otis, then in command of the post, set off a small plot adjoining the northeast corner of the cemetery wall and surrounded it with a barbed wire fence. A few burials were made there of children and adults. The new addition in the main cemetery was called the "post plot" and placed directly under the control of the post commander. The abandonment of many of the frontier posts brought all the dead from such post cemeteries to the local National Cemetery, requiring a second extension.

Up to March 1, 1912, there have been 3,936 burials in this cemetery. Of this number 2,353 are among the known and 1,583 among the unknown dead. Among the known dead seven Confederate soldiers are included. The government has placed a regulation head stone at the grave of each of these soldiers.

Since the establishment of the National Cemetery there have been five superintendents, as follows:

Hugh M. Fogg,  
Noble Warwick,  
William Dillon,  
Max Ritter,  
A. V. Menuez, (now in charge).

The first lodge for the cemetery superintendent with the stone wall surrounding the grounds was constructed in 1873-74, the former costing \$2,551.60, the latter \$3,067.99.

In 1886-87 the grounds were extended towards the south at a cost of \$2,403.50. The rostrum on the

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grounds adjoining the cemetery on the north was erected in 1882-83 at a cost of \$1,946.75.

Prior to the erection of the stone wall about the cemetery grounds a picket fence served the purpose. Several years ago the first lodge was destroyed by fire and a modern building placed upon the site.



## CHAPTER XIX

### DISTINGUISHED DEAD LIE AT REST IN FORT LEAVENWORTH CEMETERY

**A**MONG the many distinguished dead, at rest in the cemetery at the post, are the names of officers who have rendered valuable service to their country upon the Plains in the earliest day of its occupancy of this section. Among these is General Henry Leavenworth, in whose honor the post was named.

General Leavenworth died July 21, 1834, while in command of an important expedition against hostile Pawnees. His remains, after a temporary interment near the place of demise, were removed to Delhi, New York, where they arrived the following year. In 1901 a movement was undertaken in Leavenworth to have the remains brought to this post for final interment.

The Leavenworth Chronicle-Tribune of December 1, 1901, furnishes the following account of that effort:

"The transfer of the body of the late General Henry Leavenworth from its resting place in the cemetery at Delhi, N. Y., to the National cemetery at Fort Leavenworth, Kan., is a proposition Henry Shindler has undertaken and its success is therefore virtually assured.

"With this object in view he obtained permission of the only living descendants—three grandchildren—and their authority is now on file in the Department of War at Washington.

"The idea of transferring the body to the Fort Leavenworth National cemetery grew out of a news-

paper paragraph which appeared some four years ago to the effect that the grave at Delhi, N. Y., which contained General Leavenworth's body was almost forgotten and no relatives lived near there to care for it. It struck Mr. Shindler that the transfer of the body to Fort Leavenworth would not only be appropriate, because General Leavenworth selected the site where Fort Leavenworth now stands, but the grave would be kept green as long as the republic stands.

"Mr. Shindler promptly set to work to ascertain the names and whereabouts of living descendants to secure their authority for the removal. After a long and persistent effort their location was established, and the proposition, when placed before them, not only received their unanimous approval, but authority for its immediate accomplishment.

"Armed with this permit, Mr. Shindler enlisted Leavenworth's Commercial Club in the undertaking over a year ago and upon his suggestion Senator Baker was requested to present the matter to the Secretary of War with a view to having the disinterment, shipment to, and reinterment at Fort Leavenworth ordered. The senator endeavored to induce Secretary Root to comply with the Club's request, but without avail. Last summer when the Secretary visited Fort Leavenworth, Mr. Shindler, in the presence of a CHRONICLE-TRIBUNE reporter, again broached the subject to him, but the Secretary could not see his way clear. He said that he would like to oblige the citizens of Leavenworth, but that it was out of the question for the reason that there was no appropriation available for removing the body from the New York cemetery to this place.

"'The Department,' he said, 'will gladly give the permit for the interment of the body in the

National cemetery here, but this is as far as it can go.'

"When the Department declined to grant Senator Baker's request for the transfer of the body, the session of Congress was then too near its close to permit the initiation of proceedings looking to a special appropriation, and nothing, beyond broaching the subject to the Secretary of War, has since then been done.

"Mr. Shindler has now determined to bring the matter to a successful issue, and he has gone to work with the vim and spirit so characteristic of him in anything he undertakes.

"That the plan proposed will meet with unanimous public approval need not be discussed here. That is a certainty. It will at once commend itself, not only to every man, woman, and child in Leavenworth County, but every officer and soldier in the Army will feel that the people of this community will acquit themselves nobly by undertaking to carry out such a proposition and thus pay proper tribute and respect to one whom the entire West owe a lasting debt for his valiant services.

"It is Mr. Shindler's further idea that after the body is brought here and laid away for its final and eternal rest, a public subscription be started throughout the county and city through which to obtain sufficient means for the erection of a monument worthy of the dead soldier. He believes in having the body brought here as soon as practicable, so that funds may be raised in season and the monument erected in time to permit the unveiling on next Memorial Day, May 30, 1902.

" 'It is not any too soon to begin now,' said Mr. Shindler today. 'Let us make the ceremony of unveiling of a character more imposing, if possible,

than were witnessed during the unveiling of the Grant statue at Fort Leavenworth in 1889. Let these ceremonies be truly worthy of General Leavenworth and the United States Army at the same time. Let us invite a distinguished soldier, General Nelson A. Miles, if possible, to come here and deliver the oration upon the occasion. Let us invite the only living descendants of General Leavenworth, three in number, to be the guests of the city for the occasion. It would bring to Leavenworth an army of people, the like of which was never witnessed in this city. The day will be a national holiday. Everybody will have an opportunity to attend, and there is not a man, woman or child in Kansas, within easy reach of this place, who would not willingly come to Leavenworth on that day and assist in its proper observance. Let us have a parade at the fort of young and old soldiers that will be the largest of its kind ever seen in Kansas. We have both here and we can get many to join from other points.'

"The above is a general outline of Mr. Shindler's proposition."

### A GREAT SUCCESS

(From Western Life)

Memorial Day of 1902 will long be remembered by those who witnessed the exercises in connection with the re-interment of the late General Henry Leavenworth. It was the grandest day in the history of the city. More than ten thousand strangers entered her gates and more than twice that number beheld the most imposing military spectacle ever seen in the west. The presence of distinguished military men including such soldiers as General John C. Bates; of civic officials including such as Governor Dockery, of Missouri, with a brilliant military staff, and of the church including such as Bishop Mills-

paugh, of the Kansas Episcopal diocese, who came to pay tribute to the soldier dead, added to the greatness of the day. Besides Mrs. Dunn, of Chicago, a granddaughter, and Miss Ingersoll, of Tacoma, Washington, a great granddaughter, there were many other relatives present.

The splendid display of the military was, of course, a chief attraction in the parade. Much of its success was due to the royal assistance rendered by the commanding officer of the post and his subordinates. Every one seemed to vie with each other to make the day one worthy of remembrance, and they succeeded. There have been many big demonstrations in Leavenworth, but none of them ever came up to last Friday's parade. There was not a hitch anywhere. There wasn't even cause for criticism. Everything was arranged with such nicety, so thoroughly planned, that only praise was bestowed upon those responsible for the results.

The person to whom this credit is largely due is Mr. Henry Shindler. To him alone belongs the credit for securing the transfer of the remains of General Leavenworth and to his tact and diplomacy can the fruits be ascribed. Referring to Mr. Shindler's efforts the Delhi Republican in a recent issue said that: "Mr. Shindler's tact and courtesy in effecting the transfer of the remains without the least friction from the conflicting interests, is to be highly commended."

From the moment he announced last winter that the transfer would be effected and re-interment made in the National Cemetery with imposing ceremonies, Mr. Shindler never wavered. He was confident of success. It was this confidence that gave Him courage, and with an executive ability so thoroughly disclosed in the management of the entire affair, gave



Leavenworth a splendid example of what can be accomplished when the elements required to win are present and put to good use.

The chairman of the committee, Mr. W. H. Bond, gave Mr. Shindler the widest latitude and felt content that the arrangements would be well looked after.

WESTERN LIFE is pleased to give Mr. Shindler the fullest credit. He is being congratulated on every hand and feels grateful to his friends for the many kind expressions uttered.

Relatives of General Leavenworth have sent him the following card of thanks:

The members of the Leavenworth family, guests of the city of Leavenworth, not only desire to express their thanks for the royal entertainment extended them, but wish to express their appreciation of the efforts of Mr. Shindler, Secretary of the Citizens' Committee, and all others who assisted him, for the honors shown to the name and fame and memory of our illustrious relative.

MRS. C. J. KERSHAW,  
MRS. A. M. INGERSOLL,  
MRS. WILLIAM DUNN,  
*Granddaughters.*

Miss A. C. Leavenworth.  
Mrs. Mary Leavenworth-Smythe.  
Mrs. Elizabeth Leavenworth-Farnsworth.  
Hiram Leavenworth Ferris.  
Anna Martin.  
Francis Coon.